THE CHURCHMAN.

Vol. XIII.—No. 15. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 639.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, JUNE 17, 1843. BY JAMES A. SPARKS, 109 NASSAU-ST. Terms—$3 00 per annum—in advance.

From the London Ecclesiastical Gazette.

HOUSE OF COMMONS,

Monday, May 1.

EDUCATION AND FACTORIES BILL.

On the motion that the Speaker should leave the chair for the commitment of this bill,—

Sir James Graham rose to state the alterations which government proposed to introduce into it. After adverting to the excitement which it had produced in the country, he referred to the objection made against it on account of its sudden and simultaneous operation, which objection he answered by reference to the checks provided in its 64th and 65th sections. He next proceeded to the objections of the Wesleyan body, which he considered as having been stated in the fairest manner, and as being entitled to the highest consideration from the praiseworthy efforts made by that body for the advancement of education. He accordingly specified the alterations which he intended to propose in regard to those objections. The first would be the allowance of a liberty to the parents in the selection of Sunday schools. Another would relate to the hours of attendance at the Statute School, for the purpose of instruction in the Catechism and Liturgy of the Church, which hours he proposed to arrange for the convenience of those who might desire to have their children exempted from that attendance. The parent would also be relieved from the perhaps invidious obligation which the bill in its present shape imposed upon him, of declaring that he had a ground of religious objection; and besides the Sunday, a time would be allowed on each week-day for the attendance of the children not belonging to the Church, upon the instruction of the licensed minister or other authorized teacher whom their parents might wish them to attend. A provision would likewise be made for the Roman Catholics, who object to the reading of the Scriptures in their entire form. With respect to the trustees, he would propose that instead of leaving the second churchwarden to be nominated by the clerical trustee, the bill should give a right of election to those persons who should have been donors or subscribers of a certain amount to the school. The remaining four trustees he proposed to constitute through the election of rate-payers assessed at £10; but in order to prevent the minority from being unrepresented, he would propose that no ratepayer should be allowed to vote for more than two of these four trustees. The appointment of the head-master of the school he would leave with the bishop, but all the assistants should be appointed by the trustees. He would give to any one trustee a power of appealing to the Committee of Privy Council against the acts of his colleagues; and he would suggest some enlargements in the powers of the Privy Council. The alterations which he had thus propounded were in strict consistence with the principle of the bill as he had originally opened it, as well as with the respect which was due to the conscientious feeling of the dissenters. If this important measure, brought forward by a government, and treated with singular forbearance by their opponents, should, with all these advantages, fail to obtain the public approval, he feared that the chance of concord and conciliation would be gone by, and that a spirit of antagonism and bitterness would long prevail throughout this country. He deprecated such a controversy, and referred to the great Christian test, "that ye love one another;" but he feared that the scorner might in these days point to some professing Christians, and say, "See how these men hate one another!" This bill was the olive-branch which he had to tender, and he trusted that the waters of strife would now be found subsiding.

Lord John Russell concurred in the hope that this bill would be discussed with calmness.—Meanwhile he begged it might be remembered, that when general education was first attempted in this country through the agency of Mr. Lancaster, the Protestant dissenters were the foremost to aid it, both with their exertions and with their contributions. And yet he understood that one section of the Church was at this day treating those dissenters with suspicion and obloquy; and under that sort of reproach it could not be matter of surprise if the education clauses in this bill were received with some alarm. He considered the alterations now proposed as being a more efficacious fulfilment of the original design of the government, rather than as any departure from that design; but for the present he must observe upon them, that the necessity of having the schoolmaster a member of the Church would, as to all the masters, amount to a test and a disqualification; and that the principle of election just announced would still leave the dissenting trustees in a minority at the Board, even though, as was the case in some of the manufacturing districts, their constituents might be a large majority of the rate-payers. He would, however, consider this bill with a hope of effectually accomplishing its objects, which were matter of much more importance to the poor of this country than to any political party.

Sir R. Inglis inquired to what extent the master was to have the right of teaching the peculiar doctrines of his own creed?

Sir James Graham answered, that the word "teach" was used in this bill in the sense to which it was confined in the British and Foreign Schools; the master was to be an expositor, not a commentator.

Dr. Bowring said the objection of the dissenters to this bill was, that it increased the powers and domination of the Church. On that ground he should vote against its further progress.

Mr. Ewart thought the government should have proceeded more gradually. Their course should have been to increase the annual grant, and to bestow it among all sects. But instead of that, they had chosen to take this precipitate step; and the consequence would be, that they would find themselves unable to carry any measure on this subject in the present session. He adhered to the persuasion that the bill ought to be divided into two parts; the one relating to factories, and the other to education. The alterations now proposed would not materially affect the constitution of the Board of Trustees, which would still comprehend a majority of Churchmen. He acceded to Sir James Graham's recommendation of calmness in discussion; but he hoped the House would also show firmness in resistance. Did the right hon. baronet suppose the people of this country so dull or so apathetic as not to understand and disapprove this inroad on their religious liberty? There had been originally mingled in the measure so many of the elements of theological warfare, that he believed it could not be now passed into a law.

Mr. G. Knight observed, that the bill, as far as it related to education, was rendered by the clauses just proposed a new bill; and it really appeared to him to imbody in its present form all the principal objects prayed for in the numerous petitions just presented.

Mr. Hawes, without meaning now to discuss the proposed clauses, which he understood to have been opened only with a view to a future evening's consideration, wuld admit that they included a considerable concession to the wishes expressed in the recent petitions. He threw out some suggestions of his own, reserving his final judgment upon all the points.

Mr. M. Gibson apprehended that the operation of the bill would be to cause the removal of many children from factory employments into occupations more injurious, to which no education clauses were attached. He should have preferred a bill of a larger character, which would have included all sorts of employments. As to the religious part, he thought it a misfortune that Parliament would always be meddling with religion. He would have had a general bill for secular instruction, leaving the Church to teach her own children at her own cost, and all other denominations to do the same. This bill called on all to pay, and it ought, therefore, to have provided a system in which all might participate.

Mr. W. O. Stanley attested the exertions of the dissenters in the cause of education. He hoped the measure would not be urged with undue haste.

Mr. Hindley regretted that it had not been divided into two parts. The petitions against the education clauses had not been got up by the usual machinery, but were quite spontaneous.

Mr. Borthwick censured those who embarrassed the objects of this bill, by theological disquisitions. He cautioned the house against overlaying the people with a kind of education not practically useful to them, especially in matters of abstruse science.

Mr. Poulet Scrope regretted that this measure, which all were to pay for, was not constructed for the benefit of all. In many large districts where the chief employment of the children did not happen to be in factories, they would reap no advantage from the bill.

Lord Dungannon warmly applauded the measure. He anticipated that when Sir J. Graham's exposition of the new clauses should go forth, the Wesleyans in general would be perfectly satisfied with what was intended.

After a few words from Mr. Aldam, the house went into committee on the bill, but, as had been arranged, only *pro formâ*, in order to the recommitment of it on a future day.

COMMUNICATIONS.

For the Churchman.

THE REAPERS.

Why should we crave a hallowed spot?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Wordsworth.

The first glimpse I obtained of Windsor Castle, was from the road-side; and at a distance of about five miles from the picturesque old town. It dilated very unexpectedly upon my sight, almost like some ærial vision—a phantom imbodyment of feudal strength and magnificence. Its imposing, yet shadowy outline—as descried afar off—of tower and battlement; gave additional interest to the historic associations connected with this celebrated Anglo-Norman fortress. I felt as if I was indeed approaching one of the favorite strongholds of the Norman Conqueror; whilst the consciousness of being in the vicinity of so many poetical and interesting sites and scenes, gave a singular vividness to the beautiful landscape around me. Beside, there were other interesting circumstances connected with the blithe period of the year, which enhanced the rural imagery of the road-side. It was Autumn:—England and nature's golden, glowing season; when, "crowned with the sickle and the wheaten sheaf," this harbinger of rustic joys "comes jovial on."

And here let me pause a moment to characterize Autumn, as it appears in England—sheen and jocund—to the furtive or the reflective glances,—as it may chance to be,—of the lingering wayfarer. The rural landscape, even at the moment this is written, seems unconscious of having lost a charm. The familiar or legitimate features of Summer appear undisputed;—her redundant and leafy honors are clustering in glossy freshness on every bough, yet Autumn claims her presumptive right to reign; and like an amiable and courteous regent, her predecessor has taken her regretted departure with an affectionate and cordial smile. Thus nature keeps up the varied changes of the year—and her book is perpetually open to the view of the assiduous student, or her high priest, the poet; who meditates in verdant fields at morn, or eventide, upon the works of the Creator. No russet mantle appears to have fallen upon the distant upland, wood, or copse. Their several forms seem still vivid with green and cool-looking tints, as refreshing to the eye as a dewy lawn in midsummer. Yet there is no monotony of color in these rich masses of dense foliage—these sylvan nooks and shady bowers, where petted sheep and kine slumber away the noontide hours in social companionship. The only perceptible indication of Autumn's itinerary over this region of verdure, appears in the neighboring cornfields; where the yellow spikes glitter amongst half-hidden lanes, as the golden sunbeam lingers pleasantly upon their rustling borders. The pastoral stream reflects a clear blue sky, or its tranquil surface is occasionally varied by the spirit-like motion of a lovely cloud, sailing majestically through its cerulean path in the heavens. There is nothing saddening, certainly, in contemplating such scenery, although the summer song-bird's minstrelsy has ceased; the red-breast, however, continues to pipe a grateful carol amongst the quivering alders, and thus mingles his hymn of gladness with the peasant's merry descant, or rustic roundelay. I have thus endeavored,—somewhat discursively,—to identify an autumnal day, as it was presented to my view in a rural part of Berks; before a sere or faded leaf had dappled the emerald sward in the forest glades with the customary emblem of the waning year.

And now to resume my narrative. The reapers were in the fields gathering in the harvest grain. There they stood in merry groups, with sickle or sheaf in hand; clusters of animated men, women and boys. Presently, we came upon another attractive party, sitting under the spreading canopy of some fine old trees, taking their noonday repast, and sharing a liberal modicum of meat and bread with their hungry dependants—sundry sociable and civilized dogs; for they did not molest, or even bark at us. It was a truly pastoral scene, reminding me of the beautiful poety of the "Seasons," and the poets of England, who delight in painting the rural life of her yeomanry:—

Behind the master walks, builds up the shocks;
And, conscious, glancing oft on every side
His sated eye, feels his heart heave with joy.
The gleaners spread around, and here and there,
Spike after spike, their scanty harvest pick.

Thomson.

How accurate are Thomson's pictures! I exclaimed, as I looked around me, and beheld the modern representatives of his original and elaborate portraits. There is no difficulty in recognizing them, take what form or fashion they see fit to masquerade in; they are invariably identified and detected. The reapers held up their tin drinking-cups, by way of salute, as we passed them, and seemed very vivacious, and happy:—

"The lark is gay,
That dries his feathers, saturate with dew,
Beneath the rosy cloud, while yet the beams
Of day-spring overshoot his humble nest;
The peasant too, a witness of his song,
Himself a songster,—is as gay as he."

The coachman, who sat beside me, appeared to be perfectly delighted with this rustic greeting. His lugubrious features underwent a visible and agreeable change; almost as instantaneous as the surface of some sluggish stream, when a straggling sunbeam lingers for a moment upon its melancholy margin, causing its gelid face to be diffused with sudden warmth, as it awakens from its dull stupor, exulting as it were, unconsciously, with pleasant smiles. The frequent occurrence of these road-side scenes of mirth and jollity, now made this worthy director of the reins remarkably communicative. He informed me that he had been a field-laborer himself—a farmer's boy; and that no part of his life appeared so happy to him, in retrospect, as those festive hours at the harvest time; or when he sat down to his homely repast with a hearty appetite, beneath the shade of the greenwood tree. I was thus very unexpectedly favored with his characteristic and copious reminiscences: his former taciturnity suddenly vanished, whilst employed in returning the reapers' salutations, or in recognising the strains of rural music and merriment, which were constantly wafted toward us upon the Autumnal breeze. It was also quite entertaining to sit on the same box with him, and listen to a coachman's eclogue, or passing remarks upon the picturesque; for he had evidently an innate taste for the beauties of nature. He seemed, indeed, as well acquainted with the constituent accessories of a rural landscape, as a Price, Gilpin, Bloomfield, or Clare; and the turmoil, dust, and dinginess of towns, had not been able to quench or subdue his early recollections of country imagery and rural life. The impressions of childhood are ever hard to eradicate; and happy is the man who can recall the sweet face of nature at will, or refresh his memory with green and sunny glimpses of pastoral nooks, where he first learned to commune with his own spirit, and "look up to heaven!"—as Wordsworth has most religiously expressed it—and utter "a song of gratitude and praise."

For, if these holy feelings spring up daily, and are cherished by the reverent spectator of God's scenery; then mentally,—to adopt the language of another lover of nature,*—"Every walk in the open air is an entrance into a church." It is literally pacing the broad aisles of the Creator's verdant cathedral, where dewy incense rises continually from every emerald hillock; and where the feathered chorister is rarely mute, or out of tune. I know not if any reflections akin to those above written, were passing in the mind of my way-side commentator upon rural life: but I believe that nothing is more likely to evoke them, than wandering over a pleasant landscape in Autumn; where the eye seems to catch glimpses of the brightness of heaven, as the heart responds to the gladness of luxuriant earth. It might have been mere fancy in me to indulge the idea, yet I could not help thinking, that an illustration of the genial influence of nature upon men, might possibly be found even at that moment in field and hamlet; or else, why did those harmonious notes fall so appropriately upon the ear? For, "the respite of the mid-day hour" is not more refreshing to the toiling body, than the "noon-day hymn" to the grateful and contented spirit; indeed, they are almost inseparably linked together in the perceptions of the meditative: therefore do we love to dwell upon the beautiful exemplifications furnished us in sacred writ; of pastoral scenes, and holy offerings of praise at noontide. I now became quite curious and impatient to behold these rural scenes more leisurely and closely, than from the top of a stage coach; as I did not propose proceeding to Windsor until the following morning. I accordingly alighted from my elevated observatory at the first stopping place; and set out, unaccompanied, upon a pedestrian ramble amongst the reapers. And an adventurous ramble I had of it, tramping over so much terra incognita; beside the embowered cottage, the sweet and sequestered-looking farm house, or traversing shady foot paths, that skirted green meadows, and finally conducted me to an Arcadian-like scene of beauty and repose: it was indeed the veritable resting-place of the reapers.

And here I halted to survey the pleasing features of this rustic nook; whilst the living and animated accessories clustered together in this secluded spot, revealed the genuine poetry of rural life;—presenting, as it were in a new light, or varying the pastoral pictures of Spenser and Browne.† For the leafy bower where these modern Arcadians were enjoying their noontide holiday, was situated in a verdant dell, so sylvan-like, that the most uncultivated lover of nature would have been instantly delighted with its gladsome lineaments, and felt inclined to linger for a time to contemplate them. Withal: the calm and holy shadows of Autumn fell sweetly upon portions of bright, velvet looking turf, from a clump of splendid old elm trees, and checkered the vivid foliage of sundry oaks and beeches that spread their broad branches around this natural temple—if I may so designate it—from whence sounds of unusual and hallowed melody presently issued. An occasional opening in this pendant screen, or, "eylet-hole among the leaves," as Gilpin rather quaintly and minutely describes it in his "Forest Scenery," disclosed a number of living figures, nestling in a twilight alcove of this shadowy grove. And to these human and picturesque embellishments of a sylvan landscape my attention was, for a time, irresistibly directed. But here I must be permitted to digress for a moment. I remember once hearing the deep, organ-like tones of some German emigrants, as they were passing in a body through a wild forest in America, singing, in full chorus, a sacred hymn of their father-land. It came very unexpectedly, yet with characteristic solemnity, from these old-world people,—the countrymen of Klopstock and Handel; seeking a new home in the wilderness, yet still remembering their devotional melodies, and chanting them religiously to the echo of primeval woods and dim-lit forests.

Their evening canticle, if I may so call it, resounded with singular effect amid the hushed depths of a sea of foliage. It was chimed out at the sunset hour, amongst the magnificent scenery of nature. The western sky was glorious at the same time with gold and crimson clouds, whose reflected tints were perceptible upon the trunks of giant trees: rendering more bright, if possible, the green and yellow moss that decorated their ancient limbs. The faint notes of the wood pewee, the pine warbler, and the summer redbird, were likewise heard distinctly at short intervals from neighboring boughs. They served rather to increase the impressiveness of the hour, by informing the listener that there was also another interesting choir at hand, engaged in performing voluntary hymns of thankfulness. The sonorous anthem which the Germans breathed forth without prelude, came instantly home to my feelings, although uttered in a foreign tongue, and in unfamiliar strains; for it was a tuneful outpouring of earnest minds, filled with ardent lays and recollections. There appeared to me to be something very touching and heartfelt in their solemn melodies. I listened to them at the time with indescribable emotion. They seemed to exhibit the vehement acknowledgment of confiding children in a beneficent Father, and to proclaim audibly, that He was not forgotten in their hopeful pilgrimage. Their song, however, led my thoughts imperceptibly back to their much loved Rhine—to their long cherished hearths and altars—their vine-clad cottages, and their evening hymns, sung to the echo of their native hills and valleys. "The loved hour of repose is striking; let us come to the sunset tree; let us lie down in the pleasant shade. * * * Sweet is this hour of repose, and sweet is the repose of the Sabbath day; but sweeter will be the repose of that long Sabbath, when we all rest from our labors, in the presence of our Heavenly Father! There will be no sun to burn us; there will be no toil, no pain, no poverty, no sorrow, no sin; but sweet and long will be our rest in heaven."‡ This was the devotional character—but not the identical words—of the German emigrant hymns in the American forest. The music seemed suitable to the august cathedral in which it was sung, being majestic, and compact with solemn harmony. No one could listen to it, indeed, without imagining himself seated within a Gothic church with an accordant strain of Beethoven's composing floating around him. It is difficult for generous minds to withhold sympathy when a national lyric or a religious melody is performed, although it be executed ever so indifferently, or in alien strains; for trains of thought will arise, and emotions will spring up, which they are unable to control. Such feelings, however, have a humanizing tendency. They carry us out of the narrow confines of self, and cause us to mingle our devotional or social sensibilities with others. This is one of the hallowed characteristics of music. And it is well when this divine art, or indeed any of God's gifts to man, can cheer or animate him on his pilgrimage. I behold that German band of settlers even now, journeying toward the far West, with the golden light of the setting sun illuminating their rugged path through the woods and wilds of a strange land. Courage and confidence seem to accompany them in their onward march. There appears to be neither a doubtful footstep nor a timid voice heard amongst that adventurous band. Onward they go; like men full of honest enthusiasm and moral courage. Their firm tramp indicate this latter conclusion; but above all, that swelling anthem, exultingly wafted upon the evening breeze. Father-land is remembered in that noble hymn; but the burden of it is fervent ascriptions to God, for fatherly aid and protection. And that grateful recognition of a wise and good benefactor which is incorporated in their song of praise, fills the air with an exhalation more acceptable than "distilled perfumes." It is borne over lake and mountain—through solitary glades and glens, where the wolf and the eagle contend, in their respective elements, for supremacy and food. It spoke well, I thought, for that earnest company, to journey with a tuneful expression of indissoluble attachment to God and each other in all their wandering. It was in truth a religious brotherhood. The association of these German husbandmen with a group of English reapers, in my mind, arose from the manner in which they displayed devotional feelings; for both were uttered in a song.

D.

(To be continued.)

* Jean Paul.

† Author of "Britannia's Pastorals," and "Shepherd's Pipe."

‡ This is the translation of a German hymn, sung at the sunset tree. It is thus given to the reader, with characteristic comments, by Captain Sherer, in his delightful little work, entitled, "Notes and Reflections during a Ramble in Germany." "I was more pleased with it, (he remarks,) every time I listened; it is devotional, and sung from and with the heart, by men who rise early to labor, and late take rest; is an evening sacrifice, accepted, surely, at the gates of heaven.

For the Churchman.

RELIGIOUS SCHOOLS OF THE EPISCOPAL CHURCH.

Why are there not more of them among Episcopalians? Why do we not all see their advantages and their use? Why cannot we learn wisdom of our neighbors in this matter, and feel the necessity of giving a *religious* education to children? Parental care and the association of home are not always such as can render them needless. There is a physical training, and moral culture, and religious influence to be found in them when well conducted, which all must value and praise. They are not intended to supply the place of home, or of parental assiduity. There is nothing more desirable than this, when unobstructed in its influence it can be enjoyed. Occasions however occur, when a preference is to be given to the benefits which religious schools communicate. They are usually conducted by clergymen whose high character for piety, sound learning, cultivated taste, bland manners, and superior education, give the best security that what is needed and sought for, in these institutions, may be found.

Some that now exist in this vicinity are of this desirable character; and when parents are sending their children to be educated by Romanists, for the sake of some slight advantages in acquiring modern languages, it is a little remarkable that they do not more universally give to our own schools the preference. Their literary advantages are quite equal if not superior, and of their *religious* influence there can be no question. It is not pretended that the other schools are openly active in exerting a religious influence. They might be far less patronized than they are, if they were. Young people, however, and especially at boarding schools, need this influence above all others; and that they do not obtain it in accordance with our own modes of faith, and our own religious institutions, is our own fault. There are several very valuable schools in our immediate vicinity which ought to be fully patronized by Episcopalians, combining the advantages of salubrity of atmosphere, and the highest degree of attention to the religious, intellectual and physical habits of the pupils. That of Dr. Muhlenberg, a devoted, most valuable and highly gifted and respected laborer in our Church, is one whose institution, for beauty of scenery at College Point, Flushing, stands unrivalled; the pupils being separated for nearly one mile from any dwelling unconnected with the establishment, on a point of land commanding a near view of every thing that passes through Long Island Sound. That of Rev. Dr. Schroeder, for young ladies, in one of the most delightful spots, in the same town, overlooking Flushing Bay, and a part of the Sound, with a picturesque landscape in front, is another. And that of St. Mary's Hall, at Green Bank, Burlington, N. J., is a third. These institutions, it is worthy to be repeated, are unrivalled in their advantages. They educate their pupils *truly in the Church*, and no one ever leaves them, after enjoying their advantages a single year, without being prepared to go out into the world with clear notions of the excellent order, discipline, and divine authority of the Church; and it is believed, in most cases, *all* are benefited in the feelings of the heart over which that Church was intended to exert a controlling influence. In illustration of these facts, it may be well to state a single incident:—

In a family where five young men came to ruin from early vicious propensities uncontrolled, one, by God's merciful providence, was saved, and is now the comfort and joy of almost broken-hearted parents. "Would you know what has preserved me from the fate of my unfortunate brothers," said the latter to the mother, who related the circumstance to the writer of this article a few days since, "it was father's putting me at Dr. Muhlenberg's school five years ago."

C.

New York, Wall-street, May 27, 1843.

For the Churchman.

BISHOP MC'COSKRY'S VISITATION OF THE CHURCHES IN LENAWE COUNTY, MICHIGAN.

The state of the Church in Lenawe county was never happier than at present. Its advancement at Tecumseh, and a neighboring country parish, might well be designated a "revival," and adds to those cheering proofs which had already come under the writer's notice, of the certainty with which a pastor may look for the abundant blessing of heaven on his administration of the regular Church services of Lent, and his outlaying all extra efforts, (as is advised by the bishop of Vermont,) in the *private* department of clerical duty,—in the "*from house to house*" visiting, warning, catechising, and preaching, rather than in innovations on the prescribed course of public order.

The increasing number, however, of those whom we might deem sincere professors, (and great and cheering it has certainly been,) is not the only indication here of our Zion's advancing sway; there is around us a spirit of inquiry,—an anxiety for instruction on subjects connected with the Church,—a demand for Episcopal tracts, and periodicals, and Prayer-books, such as was heretofore unknown to us, and *must lead to something striking*. The number of *hearers* too, as might be supposed, is very evidently on the increase: and notwithstanding the continued "pressure of the times" upon our purses, some of the "silver," and even of the "gold," is acknowledged to be "the Lord's."

At Clinton, they talk of proceeding to "enlarge the place of their tent." At Tecumseh, they have been "stretching forth the curtains of their rector's habitation. At Adrian, where they have long been without the services of a minister, there is said to be now a peculiarly favorable opening for renewed exertions—and great efforts are being made there to induce the return of the Rev. Mr. Burger, who had so acceptably ministered to the flock in former days; while in the country township of Cambridge where the Lenawe missionary resides, a new parish designated "St. Michael and All Angels," has just been organized, and much strengthened by accessions from the dissenting bodies around.

Greatly have we been cheered and aided by the late visit from our diocesan. On Tuesday, April 25, he arrived at St. Patrick's, Clinton, officiated in the evening, confirmed two persons, (one of them the rector's lady,) and preached to a large and very attentive congregation; service was read by the rector of the parish; the Rev. Mr. Kelley, from Tecumseh, was also present.

On Wednesday evening, the bishop officiated in St. Peter's Church, Tecumseh; service was read by the missionary of Lenawe and Washtenaw counties, the bishop preached on Sanctification, and his word was with power. One individual came forward for the reception of holy baptism, and seventeen* for that of the Apostolic rite of confirmation. A scene more deeply affecting the writer has seldom witnessed. The bishop's address on the occasion, was most truly a happy effort. The feelings of the pastor must have been enviable indeed.

But, if possible, more interesting still, were the proceedings of Thursday, the 27th, when the rural parish at Cambridge had its first Episcopal visit. Not being yet possessed of a regular house of worship, and deeming the log-schoolhouse, where they generally met, too small for an occasion like this, the congregation had obtained the use of an "upper room" in one of our "lodging places of wayfaring men," whither, long before the appointed hour, were seen approaching from every quarter—some on foot, others on horseback, others in vehicles of various form,† all crowded to overflowing—pilgrims who, it is to be hoped, were then on their way to a better country. There, as at Tecumseh, the interest of the meeting was much heightened by that most affecting of all our services, the baptism of adults; two persons were thus "received into the congregation" by their pastor. Thirteen were confirmed—several others had been ready, but from sundry causes were detained. Prayers, &c., were read by the missionary in charge; the sermon was, as usual, preached by the chief shepherd.

What may not be expected as the *result* of these services? The Prayers, the Lessons, the Psalmody, the Baptism, the Confirmation, together with such a sermon and subsequent charges, addresses, and explanations, as almost seemed, in their capacious scope to take in, while they powerfully enforced, all that "a Christian ought to know and believe to his soul's health." What, I ask, may not be expected as their result, under the blessing of God, on a congregation composed, as this one, of portions from almost every division and subdivision of Western Christendom? Surely we may look for the birth of some deep misgivings—the shaking, if not the thoroughly uprooting full many a cherished error, the clearing up doubts,—the removing objections,—the encouragement, the strengthening, the final saving of many souls!

Occupying a place as the writer did, whence he might judge by the varying countenance, what effect heaven's artillery was producing upon that mass of most anxious hearers, it was not unnatural that his thoughts should revert to the name or title of their parish, and that he should almost fancy he then was witnessing that scene of unearthly warfare when "Michael and his Angels fought against the Dragon, and the Dragon fought, and his angels, and prevailed not." Yon changing cheek, oh! how eloquently does it tell us of a strife—ay, of a *doubtful* strife—and now of a *victory* within!—The Belial spirit of levity has been overthrown by seraph awe. There again—in the crowd's centre—may we not learn from that altered mien, those parted lips, those kindling eyes—that the spirit of lukewarmness has been routed and dispossessed by the angel zeal,—that the love of a sinful world has been replaced by the love of God? In another direction, behold a contest between the shrinking dread of ridicule—(prompted, and doubtless encouraged by some satellite of the Evil One)—the horror of having to be exposed to those many bitter and slanderous taunts consequent on the being "put out of" some "long respected synagogue,"—and that spirit of dauntless loyalty which stands up for truth in the face of a world—which prompts to the boldly confessing Christ in the way of his own appointment;—the sword of Abdiel conquers,—the emissary of Satan retires! And see—further off—'neath those dark and careworn brows, what a war-tug is being waged: The demon of settled prejudice has there been stunned by a passage from Scripture—but he is up, and he grapples with his enemy! Mark what a convulsive struggle! The spear of an Ithuriel enters into his vitals! The spirit cries, and, sorely rending his human tenement, "comes out of him," leaving that tortured victim of his delusion "as one dead,"—but to arise to a happier life—to "go on his way rejoicing." Yes, Michael, through the power of his Divine Master, has triumphed—Satan quails beneath the "rebuke," and his angels quit the field.

May He "from whom cometh every good and perfect gift," continue to thus "send down upon our bishops and other clergy, and upon all the congregations which may be committed to their charge, the healthful spirit of his grace,"—the reviving "dews of his blessing."

Lenawe.

* Nine others also, had been in readiness, and were expected; some temporary obstacles, however, prevented their being present. It will be remembered, that confirmation had been administered here so lately as last Septuagesima Sunday. Eighteen adults had been baptized in the same parish since the beginning of Lent.

† In one—a farming wagon, the writer counted eleven persons, including the bishop.

For the Churchman.

BEAUTIES OF CHRISTIANITY.

Mr. Editor,—I have been reading an account of a meeting of a Bible Society, which one of the speakers on the rostrum represented as illustrating admirably the beauties of Christianity. It is such a curious exhibition of these beauties, (at least to me,) that I desire, with your permission, to put a brief notice of them on record, for this purpose mainly, to defend myself and some friends from heavy aspersions; because we cannot conscientiously join in such societies, i. e., Bible Societies, upon the principle of amalgamation. I wish to abridge no fellow Churchman's, no fellow man's liberty: all I wish is to show some cause why my own liberty should not be judged of, and myself and others called anti-evangelical, Oxfordite, Puseyite, semi-Papist, and a score more perhaps of such "beautiful" names, because we refuse to stand upon the same platform, and hear the same addresses with themselves.

Is there any harm in this? Can any one blame me for alluding for such an end to facts published in a secular newspaper? For myself, I can see none; and trust I can rebut beforehand the charge of wanton attack and uncharitable feeling.

Now for my facts. The presiding officer of this society is an acknowledged Socinian! In his opening address, he, under the protection of his office, paid a high compliment to two of their members lately deceased: *both* Socinians also! He called them "two of their *most esteemed* members." The secretary who read the annual report is a Socinian! One of the speakers on the platform (perhaps more than one) is a Socinian! Another of the speakers (I indulge in no *horresco referens*, but simply state a plain fact) is a clergyman of our own Church of the highest rank. Another is (*mirabile visu!*) an Anabaptist; and it was he who, by his own creed, must have looked upon all around him as unbaptized, and altogether out of the pale of the Church, and given over to "uncovenanted mercies," who made the speech about the beauties of Christianity which has suggested my title and my defence. He said that, *like the Episcopalian who preceded him*, he "advocated the cause of Bible Societies because they united Christians in every name and belief. He said it is not the truths in which we differ, that go to make up a beautiful Christian character, but the truths in which WE ALL AGREE." I give it as printed.

Now, Mr. Editor, what truths did *all* that assembly agree in? I say nothing about externals, (such as episcopacy, liturgies, &c., those 'mere forms" which so many style them,—those "unessentials," as others choose to call them,) I ask about such things as the Trinity, Atonement, Justification, &c., those absolute fundamentals, as all the "orthodox and evangelical denominations" glory and persist in calling them—did that assembly agree in *them?* No, sir, most far from it. They *all* agreed in nothing but what we, as Churchmen, nay, as "orthodox and evangelical," must pronounce not peculiar to the Gospel, and, by itself, such a naked and meagre Christianity as to be un

questionable heresy. So then heresy, a Christianity as bare and shallow almost as Deism, contains all that goes to make up a beautiful Christian character!

No doubt the Socinian part of the audience rejoiced in such "orthodox" consolation, and listened with most edifying composure. How the Anabaptist, who I know has denounced Unitarians or Socinians, (for the difference is not worth regarding,) could screw his lips to the utterance of such a sentiment, is to me a far more perplexing mystery than calling holy matrimony a sacrament; though it would be downright papistry to connect these terms. The matrimony between his lips and his words gravels me completely. And so does the matrimony between such words and some ears upon the same platform. I must say, though at the hazard of being called a Nicodemus, how can these things be? For, Mr. Editor, for my poor self, I could not have said such words in such a presence: they would have stuck in my throat, as a condemnation, out and out, of the most solemn portions of my system of faith. If I had heard them, I should have thought myself by accident in a false position, and should have hastened off as soon as possible. And it is because I will not go where my faith must be held in abeyance, or disparaged, that I am denounced as a bigot, &c., &c. Is this right? Do I show myself more ashamed of my Master, by not associating with those who disown his Divinity, or by sitting with them and saying, or hearing said, (uncontradicted!) that, not what I believe in, but what they and I *together* believe in, constitutes all that is beautiful, (and the beautiful is a step beyond the necessary, it is the necessary disposed in the most consummately symmetrical manner,) nay, all that constitutes the highest perfection of Christian character.

I am willing to leave the decision of these questions to the candid, the true, the unbigotted, the world over! I, for one, cannot consent to put my creed in my pocket, to hide my Christian light under a bushel, and go and sit down on terms of perfect equality with those whom all truly orthodox and evangelical must call heretics. For if a Socinian may be at my side, and I must acknowledge him as a Christian, (after the fashion of the Episcopalian and the Baptist,) then I may have to do the same thing for a Mormon; since he claims the same name, and NO LAW OF THE BIBLE SOCIETY COULD FORBID OR REJECT HIM! And, yet, because I will not do this, I am myself no Christian, have no liberality, am the slave of forms and canons, and going fast towards Rome! Would it be too hard here to quote Shakspeare, (since I am decreed destitute of piety, and dare not quote John's second Epistle, verses 9, 10, 11?*)

O judgment, thou art fled to brutish beasts,
And men have lost their reason!

To conclude, in a word, I have made up my mind to belong to no association where I am obliged to keep any principles, which I deem true, out of sight, or may be constrained to hear them disparaged. Where I go, there must my principles go; for I look upon them as, in the eye of God, part of my identity; and that what he sees joined together in me, (and, as I would humbly hope, with an eye of approbation,) I am untrue to Him and to myself if I put asunder. And if this is wrong, Mr. Editor, I pray you and all true Christians to set me right. W.

* The quotation, however, is too pertinent and too important not to be brought before the reader's eye; and therefore the editor takes leave to append it.

"Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds."

For the Churchman.

MISSION AT NASHOTAH, W. T.

The undersigned, in behalf of the Mission, acknowledges having received from the Rev. George F. Worthington, rector of Sherwood Chapel, Baltimore county, Maryland, a pledge of $250 per annum, for two years, for the support of pupils preparing for the ministry.

J. H. HOBART.

Nashotah, Whitmonday, 1843.

The members of the Mission would also take this opportunity of reminding Churchmen of its wants, and that its sole dependence, under God, for the steadfast and successful prosecution of its course, is the benevolence of the faithful.

The Missionaries have had every reason, up to this date, to be satisfied and joyful at the progress they have made, and the encouragement which Providence in various ways has graciously afforded them. They sought but the means to go on step by step; and continually, even in the face of unexpected difficulties, in a manner to awaken gratitude and strengthen faith, have these been supplied. Nor do they desire now to depart from this safe and quiet course, or to abandon the principle with which they set out, that as the mission approved itself from time to time, capable of more enlarged usefulness, God would provide the way. They do not ask to be entrusted with funds to any immediately extensive amount. But it will be manifest, that with their growing success, there must be need of a correspondingly increasing expenditure. By the internal regulations of the Mission, the stipends which the several Missionaries receive, are combined and applied to the very best advantage. But of course something more is needed to enable them to provide accommodations for a gradually increasing household; to meet the expenses of improving land; purchasing tools, house and stable furniture, &c.; while every additional pupil whom they may have opportunity of receiving from time to time, will create an additional expense. To cover all these, however, the necessary sum will be small—very small indeed, compared with what the Church has bestowed on other institutions which gave not proportionably more promise than Nashotah, while the latter can render in the fruits of past labor as usury for what has been given, and appeal to the same as reasonable ground of hope and confidence for the future. The Missionaries believe themselves to be firmly seated in the affections of a very large proportion of the settlers in their neighborhood, and they trust, in the confidence and respect of all. They officiate regularly at twelve stations, each clergyman celebrating divine service usually three, and occasionally four times on a Sunday, at two different places. They visit regularly from house to house, yet in this respect, as also in regard to their public ministrations, the opportunity for labor already exceeds their ability to perform. With the present season, immigrants are daily arriving; Churchmen among the number; and it is one of the advantages of the system which now clearly shows itself, that such children of the Church have scarcely made their settlement before her ministers present themselves to bid them welcome and offer the privileges of our holy religion. With respect to the pupils attached to the mission, the members have been restrained from taking very active steps to procure them by a narrowness of means. Yet five youths are permanently connected with the house; four of them directly seeking the sacred ministry; and the generous gift of the Rev. Mr. Worthington, acknowledged above, affords the mission now the means of still farther extending this portion of the plan. By a careful husbanding of their resources, with the aid of those settlers who are desirous of advancing the Church, and from whom the missionaries receive the greater part of the provision required by the family;—and by the profit of the students' labor on the land for four hours a day, the mission can undertake the *entire* support and education of a young man preparing for the ministry, for a sum somewhat less than $50 a year. It cannot pretend to offer to the *candidate for orders* such instruction and aids as are provided on older and more extensive foundations; but it must be remembered that at present also, the mission offers an entrance to the ministry to those who have to take the first preparatory steps, and who could find opportunity for doing so, humanly speaking, in no other way. When the time comes to do more, the ability for that will be given, as it has been for this.

Such, in brief, is the state of the mission. Contributions are now solicited for these various purposes. It is not to be understood, that merely *temporary* aid to a definite amount is asked, but the mission presents itself as a system whose regular and stated working needs a *constant* and gradually increasing—though moderate supply. It may be well to mention, that it is free from debt, save what has been incurred for work now in progress—and the means of paying which are in hand; and, also, that of every thing received, whether in money or in other kinds, as well as of every expenditure, accounts are regularly kept, (as they have been from the first,) which are open to any authorized inspection, and from which an accurate statement may be prepared of the use made of every thing entrusted to the mission.

Will not the rectors of some Eastern parishes take into consideration the great assistance which the mission would derive from a sum of money that might be easily obtained from the congregations to whom they minister? The yearly support of one pupil would be a burthen, we earnestly hope some Churches may be inclined to take willingly, as they could bear it lightly.

Will not individual Churchmen be moved to contribute *something* to the support and farther extension of the mission, when *in all* not much is asked? Any gifts of money, books, materials for clothing, or groceries, will be most gladly received. In regard to the mode in which these would reach the mission, a letter addressed to the Rev. James Lloyd Breck, Nashotah, near Summit, Milwaukie county, W. T., would receive an immediate answer.

To their brethren in the ministry, and to those who are about entering upon it, and who may feel no unwillingness to connect themselves with a household like Nashotah, the missionaries, by the authority of their bishop, give a most hearty invitation so to do. Nowhere in the West can ministerial labor be more usefully or agreeably applied. The opportunities of usefulness need not now be stated, and the personal profit and pleasure of a residence at the station, while it must vary with individual circumstances, may be fairly and generally rated high. The activity and variety of a species of itinerating ministry, and the experience it affords; the society of a number of clerical brethren, instead of the oppressive solitude which is usually the lot of a Western missionary; the advantages of a library much larger than most young clergymen possess, and principally composed of choice and very valuable works; and above all, the far higher consideration of the stated and frequent use of the means of divine grace afforded by a religious household—these are all motives of great weight, which the members of Nashotah can urge upon their brethren who may be at liberty to join them. A system is provided into which they can throw themselves, where their energies will be combined with others, and unitedly applied, which, should they continue at the mission but half a year, their labor will not be lost, but the system will preserve it and carry it on. Nor will some deem it a slight inducement that the situation of the mission dwellings is one of the pleasantest in the Territory, with an undulating oak opening behind, at this season just spreading its carpet of wild flowers and velvet green, and in front, a small and quiet lake, lying beneath a bank some fifty feet high, whose windings, coves, and sudden descents afford rural cloister and oratory, stillest and completest retirement, and ceaseless occasion to praise God for his beautiful handiwork. To such a home and such a sphere of labor it may be some will think that Providence calls them, and to such this statement will not be uninteresting.

None can be more aware than the missionaries, how unwise it would be to obtrude themselves upon the public, or disturb the quiet in which for the most part they have hitherto labored. But the present appeal comes naturally—will not, they trust, be deemed obtrusive, and they earnestly pray God may result in the strengthening of the mission to his honor and praise, "to whom be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."

☞ The editors of other Church papers are respectfully requested to publish the above acknowledgment and statement.

Communicated.

Mr. Editor,—The Churchman, in speaking of the very singular, and, in some respects, ludicrous epistle of Mar Yohannan, terms it a "Parthian arrow." The comparison is just, although I think there is one respect in which it fails. It will recoil on the head of its *authors*. I say *authors*, for as I am bound to think the bishop an honest man, until I have proof that he is not, I believe he has been misled, and made to say what he would not have said had he been better acquainted with our language.

I was one of some eight or ten Episcopal clergymen who called in a body to pay our respects to him while he was in this city, and did myself make some of the inquiries of him which he is made to say have not been made by Episcopalians. I heard other of these inquiries made by yourself and others of us present. Now as those of our clergy who sought an interview with him, did, I trust, treat him with civility and courtesy, he could have had no possible motive for the venting of this spleen. As an honest man he could not have thus, of his own accord, have misstated facts. I do not therefore hold Mar Yohannan responsible for the undeserved odium sought to be cast upon us by this singular letter. It is, to say the least, a shallow device, and cannot mislead the discerning reader. J.

Church Chronicle.

An Armenian youth, Paul Krikorian, sent out by his friends from Constantinople, under the advice of the Rev. Mr. Southgate, for education, has arrived in this country and will pursue his studies at St. James' Hall, near Hagerstown, Md., under the charge of the Rev. J. B. Kerfoot, who had previously consented to assume the responsibility of his education.

Clergy in England.—On Sunday morning, April 9, in St. George's Church, Hanover Square, London, the Lord Bishop of Hereford (acting for the Bishop of Lichfield) held a general ordination; when *thirty-four* gentlemen were admitted to the holy order of deacons, and *twenty-two* to the priesthood.

THE CHURCHMAN.

SATURDAY, JUNE 17, 1843.

The last Lecture in Bishop Onderdonk's Course to Candidates for Orders and Young Men expecting to become Candidates, unavoidably omitted at the proper time, he purposes delivering in Christ Church, to-morrow evening. Service to commence at 8 o'clock.

IRISH REPEAL.

It is a fixed rule of our journal, a departure from which has never, to our knowledge, been laid to its charge, to avoid all interference in party politics, while at the same time we hold it to be matter of right and obligation to advocate those duties which belong to citizens and subjects of all parties and all nations, and which grow out of their relations to the government under which they live. These duties we are simple enough to refer to the fifth commandment of the Decalogue, as enlarged by our LORD, and, under His direction and inspiration, explained by His apostles; and thus to regard them as part and parcel of the Moral Law, and as such directly, and by divine right and authority, obligatory on the consciences of all Christians. On these grounds we not only concur in the sentiment of the New York American and other journals who have boldly pronounced the late Irish Repeal Meetings to be "wholly wrong," but moreover express the distinct conviction that they are morally wrong, and that participation in them by American citizens, whether native or naturalized, is an infraction of the duty which, as Christian subjects, they owe to the government of their country. We say nothing of the alleged grievances of a portion of the Irish people; doubtless they have their grievances, as what country under heaven is there, a portion of whose people have not?—but supposing the statements respecting them to be as true as we believe them to be exaggerated, and as calm as we know them to be passionate, still they cannot be of such paramount consideration as to supersede the relations of the American citizen; we therefore say nothing of them, but look simply at those duties which as citizens and subjects we owe to our own government; duties which are plain, intelligible, real, imperative; and never, on any sound principle of liberty and patriotism, to be sacrificed to those lawless sympathies and random impulses which it is the perpetual business of demagogues to inspire, and of their dupes to follow. Our country is now at peace with Great Britain and Ireland, and pledged to maintain towards the United Government of those countries the relations of peace and amity; and our country and ourselves are one; her friends are our friends, and her enemies our enemies; and to array ourselves in hostility to the government of a friendly nation, and to make common cause with a portion of its subjects who are openly setting it at defiance, and who are laboring avowedly and with the fiercest menaces, to bring about an event which that government declares would be the dismemberment of the empire, and would never be yielded without CIVIL WAR, is to falsify the public professions of our country by our private acts; to break, as far as our actions reach, those friendly and peaceful relations which our country is solemnly pledged to maintain; and in truth, by one of those enormous contradictions which are the fruits of ungoverned passions, to commit ourselves as citizens to a course of conduct diametrically opposite to that which the fealty and allegiance of citizens bind us to pursue. Such conduct is a plain and palpable breach of good faith to the government of our country, and a violation of those civil duties which we, at least, hold to be binding on the consciences of Christian citizens. We know of nothing which can justify such conduct, though there is one thing which may aggravate it; and that is to suppose that our government would secretly favor proceedings which it is obliged [illegible], in other words, to impute to the government of our country—deception, hypocrisy, and fraud.

The existing relations of our government—the true index of the dispositions of our citizens, and the legitimate guide of their conduct—towards the United Government of Great Britain and Ireland, are known to be friendly, and we need no interpreter of her intentions beyond her public acts; no other exponent or more explicit declaration of our duty as citizens, to abstain from these meetings for Irish Repeal; but if we did, we should find what we wanted in the conduct of the accomplished gentleman and statesman who has lately, with credit to himself and benefit to our State, filled the office of its chief magistrate. In a speech which he delivered at a Repeal Meeting of which he was himself chairman, Governor Seward is reported to have said:—

"You are all aware that it is a custom in this country to exact pledges of men when they are seeking public office; but it is not the custom, either of this or of any other country, to exact pledges of public officers when they are seeking retirement. My sentiments upon the subject of Repeal were asked something more than a year ago by the Irish adopted citizens of New York; and I answered that, holding, as I did, a high and responsible Executive station, it would not become me,—it would, perhaps, be unwise for your cause, and for the cause of our country, that I should give utterance to all the sympathies, to all the feelings which I cherished upon this very interesting subject, (cheers.) But I did say at the same time that, in the retirement which had become so necessary and desirable, I trusted I should be at liberty to express the sympathies and feelings which had been born with me, and which had been cherished and nurtured by my education in a Republican country. (Loud cheers.)

"I am here, therefore, as a private citizen to redeem the pledge which I then gave, that, when I should be relieved from the responsibilities and cares of public trust, I would prove in after life, as I had done before my elevation to that trust, that I was the friend of Liberty and Humanity, not only in Ireland, but throughout the world. (Loud cheers.")

Holding, as he did, a high and responsible Executive station, Governor Seward declares, that *it would not become him* by any overt word or act, to advocate the cause of Irish Repeal; and that such advocacy would be *unwise for the cause of our country*. What is the meaning of this, if it be not that such conduct was inconsistent with his duty as Governor, and injurious to the interests of his country? The process by which, especially, on a subject pertaining to our federal relations, and therefore not peculiar to his office of State Governor, Mr. Seward brings his duty as a private citizen into collision with his duty as Governor, is not apparent; though be it what it may, it is one which we should consider to be of dangerous application. Surely it is to no such logic that we are indebted for Mr. Seward's successful efforts, while Governor, to repress those excitements on our borders, which threatened to involve us in war: he did not say to the people of Buffalo and other frontier places, "Gentlemen, as Governor, I must advise you not to abet or promote the Canadian outbreak, though I assure you that, in so doing, you should have from me, as a private citizen, all the sympathy and encouragement you could desire." Such an outrage on common sense and common honesty no man, we are persuaded, would treat with more sovereign contempt than Governor Seward.

But there is another aspect of this subject, and one to which we feel more especially bound to direct attention. There is a portion of the *religious* press of our country which has long agitated this subject of Irish Repeal, and instigated our citizens to hold meetings, and raise money in order to promote it. The New York Freeman's Journal, is a paper under the control of the Romanist bishop in this city, and one, for the support of which, he lately at a public meeting said he had paid thousands of dollars, and the patronage of which he earnestly presses on the people of his charge; the Catholic Herald, of Philadelphia, is another Romanist paper, conducted under the eye and with the approbation of another foreign bishop—we call them foreign, without allusion to the place of their birth, (of which we know nothing,) but because they hold and exercise their Episcopal functions in this country under an exclusive responsibility to a foreign power—and both these journals, and probably all others in the Romish interests, are enlisted in the cause of Irish Repeal, and using the most strenuous efforts to promote it. Here, then, we have the rulers of a foreign Church, chosen and appointed to office by a foreign power, holding their office at the will of a foreign power, and in the exercise of their functions solely responsible to a foreign power, instigating our citizens to violate the duties which they owe to the government of their country; promoting among American citizens an agitation, which tends to the "dismemberment" of an empire with which we are at peace; and under the abused names of Liberty and Independence, diverting money from the United States, which is to fan rebellion in the bosom of a friendly nation, and to supply her insurgents with arms! For the same journal—the organ of the Romanist bishop in this city—which informs us that Governor Seward paid his ten dollars towards Irish Repeal, leaves us in no doubt as to the disposition intended to be made of it: "The friends of Ireland in America," says its leading editorial of last week, "tell you Robert Peel, audacious and insolent man that you are,—you may pass as many Arms Bills as you can drive through a corrupt and corrupting Parliament,—you may go on till doomsday transporting men for having in their homes a salmon spear, or a pike handle—we tell you that when the people of Ireland *want* arms they SHALL HAVE THEM." Again: "We know it will be impossible to prevent the transmission of aid, men, money, and munitions of war, from this country. The whole power of the Executive cannot help it. You can no more keep back the American people from an Irish struggle for freedom, than you can withhold the lightning rushing from the thunder cloud. Once more, then, Robert Peel, in the name of Ireland's millions and millions of friends in this free land—we DEFY YOU TO BEGIN A CIVIL WAR IN IRELAND! Once more, too, we say to the Irish people—Press onward!—fear not, faint not,—yield not an atom of your just demands—REPEAL OR NOTHING! The government DARES not drive you to the last resort, and if it should, only be true to yourselves and WE WILL BE TRUE TO YOU!"

* * * "Look at the seven days' meeting in our greatest cities, attended and presided over by the first men in the land, ex-Presidents, ex-Governors, Judges, Senators, Congressmen, &c.; look at the whole American press now for the first time filled with Repeal; look at the sums of money collected in the midst of an unexampled business depression; look at the absorbing interest and uncontrollable enthusiasm of thousands; and above all, look to that most remarkable meeting in this city on Tuesday evening, where amid an enthusiasm that was absolutely fearful to behold, one of the first merchants in the city, a man of consideration and character, pledged himself under his hand and seal to give ONE THOUSAND DOLLARS and *more if needed* to revolutionize the British possessions on this continent,—and remember also, that instantly one hundred others, all men of weight, of means and of unblemished standing in the community, (and honester and better men, Sir Robert Peel, than any among your gang of bribers,) pledged themselves to furnish ONE HUNDRED THOUSAND DOLLARS as soon as the British government drive the Irish people into a revolt."

Again—and all this, be it observed from the same paper which describes the Repeal Meeting at which Governor Seward presided, which gives his speech on the occasion, and which says of his enthusiastic reception, that, "It was a well deserved tribute to an honest man, an able statesman, an enlightened and upright legislator, and the best Governor New York ever saw."—"And now, friends of the cause in the United States, in this free country, where nothing is treason save tyranny and tyrants—a word with you. You have already done nobly—see that you do not relax your exertions. Ireland, believe us, will yet need them all. As yet she is but in the beginning of her trials, and the darkest are yet to come. Keep up the Repeal whirlwind—organize, organize, agitate, agitate. Let every mail that reaches Liverpool from our shores bear proof after proof of your fixed determination to aid and uphold, *in every emergency*, the struggling liberties of the Irish people."

Now it is with extreme reluctance, and only in clear cases, that we venture thus to address ourselves to political men, but we feel bound to ask not Governor Seward only, but all citizens, and especially those who like him have been raised by their talents and station to a commanding influence in the affairs of our country, whether the above extracts do not express the true spirit and design of Repeal Meetings and Repeal Agitation; and whether this spirit and this design be not in flagrant contradiction to the duties which Americans as citizens, and as Christian citizens, owe to the government of their country? Whether a movement which thus begins with hurling defiance at the chief minister of a foreign government, which promises "the transmission of aid, men, money, and munitions of war from this country," to those subjects of that government who dare it to a CIVIL WAR, and which calls forth pledges from American citizens under condition that the funds pledged are to be used "to revolutionize the British possessions on this continent," be a just and proper one in which to enlist the passions and sympathies of the American people?—Whether the laws and institutions of our own country, the amelioration of her people, and the elevation of her character for honor and integrity among the nations of the earth, be not the legitimate channel, and a channel sufficiently deep and broad, for our love of freedom, and our sympathies with the rights of man? And whether, in fine, all these efforts to divert the feeling and money of American citizens—for it is of American citizens only that we speak—from their own country to feed the flames of dissension in a foreign nation, are not as likely to end in misery as they do most surely begin in iniquity?

But again to revert to the other aspect of the case, does any man believe that civil rights and civil liberty are the only or even the chief end of this Repeal Agitation? How comes it then that Romanist priests and Romanist bishops, whose paramount devotion to the interests of the Papal See is never questioned, are to a man its abettors? The Rev. John N. Smith, of St. James's Church [Romanist] in this city, who addressed the Repeal Meeting at which Governor Seward presided, is reported to have said, as he laid his ten dollars in the hat, that "he would compare that hat (the hat in which the money was deposited) to Pandora's box—for as from that box emanated all the ills of life—universal misery—he trusted that hat would overwhelm England with destruction." Is it from pure love of civil liberty that this vassal of the Pope of Rome desires to overwhelm England with destruction? Bishop Hughes [Romanist] of this city has paid thousands of dollars to support the paper which has been the main feeder of this Repeal Agitation: is it for the promotion of civil liberty that he will account for the expenditure of this money at Rome? The Right Rev. Dr. Higgins, who styles himself Bishop of Ardagh, declared at a Repeal Meeting in Westmeath, Ireland: "I wish to state that I have every reason to believe, I may add, that *I know that every Catholic bishop in Ireland, without an exception, is an ardent Repealer*. (Enthusiastic cheers, which lasted for several minutes, and in which Mr. O'Connell heartily joined.) Mr. O'Connell—Let Bobby Peel hear that. (Renewed cheers.)" Is it love of civil liberty which has produced this singular unanimity among the sworn vassals and dependants of the Papal See, and which enables one of their number to state that he *knows* that the sentiments of one of his fraternity are the sentiments of all? Is any man so green as to suppose that it is the love of civil liberty and free institutions, which binds these Roman bishops together, and which prompts them to use the alternate buffoonery and fierceness of their wretched tool, O'Connell, to mould the minds of the multitude to their will? If there be such persons, we confess that we envy their simplicity; we envy the simplicity which can believe that the rulers (taken as a body) of a Church which incorporates *their* unlimited right to spiritual and temporal* jurisdiction into her Baptismal creed—thus making it matter of the essential faith necessary to salvation—should be laboring in the cause of civil liberty and independence, and not rather striving to erect their own aggrandizement and that of the Papal See on its ruins.

The sentiment sought to be enlisted in favor of these Repeal Meetings, is the love of civil and religious liberty and sympathy with a people who are alleged to be bowed down under the oppressive yoke of a Government which they abhor: and it is to this same sentiment to which the minds of the American people are so justly alive, that we, too, appeal in opposition to them. For, if there be one thing which more than any other has, under the providence of God, secured for England and our own country the blessings of civil and religious liberty, it has been the stand, so imperiously demanded at the time, and for more than three centuries so resolutely maintained, by which the Parliament of Great Britain asserted the king's supremacy in the Church, and excluded the bishop of Rome from all jurisdiction in the realm. No person can hold Henry VIII. in greater contempt than ourselves; none would be more forward to resist any attempt of the State to encroach on the spiritual rights and functions of the Church; but we acknowledge that Providence sometimes uses the worst of men for the accomplishment of the best of purposes, and we accord to the civil government of every country an exclusive civil jurisdiction over the persons and goods of all its subjects, ecclesiastical and secular; and this is the PRINCIPLE which is involved in those acts of the British Parliament which assert the supremacy of the king in his own dominions, and exclude the jurisdiction of the Bishop of Rome. It is the same principle which led Henry IV. of France, backed by the whole Gallican Church—Catholic to the core—to resist the persevering efforts of the Pope to procure the acknowledgment of the decrees and canons of the Council of Trent, because they entrenched, as well on the jurisdiction of the civil magistrate as on the liberties of the Gallican Church. In England this principle *is called* the King's Supremacy, but in this country, and throughout the world, it *is* the independence of civil government on ecclesiastical domination; a domination wielded by a foreign potentate, and determinable to any country by means of an organization spread through all, and of perfect concentration and overwhelming power. What was it, we would ask, but the stand which the British nation took at the time of the Reformation, which asserted the independence of civil government, as such, on ecclesiastical domination; which vindicated its jurisdiction over the persons and goods of ecclesiastics, and which in turn exempted the persons and goods of citizens from ecclesiastical jurisdiction? What is meant by the civil and religious liberty of modern times, what recollections does it awaken, what feelings inspire, which are not connected with freedom from this bondage? What is the very licentiousness which we everywhere see and deplore, but a reaction from its power? And what is it, we should be glad to know, which at this moment secures to British subjects the civil and religious liberty which they enjoy, and vindicates for the British Government that supremacy in her own dominions—without which government is but a name—but those very Parliamentary enactments which are the foundation of the alleged grievances of Irish Romanists? What else is it which has exempted, and which at this moment exempts the Cathedrals, the benefices, the glebes, the tithes, and all the temporalities of the British Church, *from the control* of bishops in whose election the people can have no choice, and who have bartered the dignity of their office for the rewards of vassalage to the Papal See? What else has secured to THE PEOPLE of that country a voice in the administration of ecclesiastical property, to the amount of millions, which have been the munificent donations of the faithful of *their own Church* and their own land, from the earliest ages of Christianity? What else has secured for the Dissenters of Great Britain the right to possess and administer their own temporalities? What else has originated those laws of our own country, by which THE PEOPLE of all religious denominations have the like right to be represented in the possession and administration of the temporalities of the Societies or Churches to which they respectively belong? How comes it that at this moment all the temporalities of all religious denominations in Great Britain, in her colonies and in the United States, are not exclusively possessed and administered by bishops directly and solely responsible to an Italian? If all this forms any part of civil and religious liberty, of the rights of men and of Christians, it may perhaps be as well to remember, before we give *all* our sympathies to the Repealers, that their origin and their safeguard consist in statutes which the Repeal of the Union goes (though not immediately) to abolish; the laws of that empire, of which the Repeal will be the dismemberment.

Strip this subject of Irish Repeal—an old subject, under a new name—of the accidents and appendages which the lapse of time has created, and of the colors in which the arts of demagogues have painted it, and reduce it to its proper elements, and the points at issue are simply these:—Is a National Church of right independent, and competent to exercise over its own members independent jurisdiction? and; Are THE PEOPLE entitled to a voice in administering the temporalities of the Church? On both these questions the United Government of Great Britain and Ireland takes the affirmative; it asserts the liberty of the English and Irish Churches to manage their own affairs; and it asserts also the rights of THE PEOPLE to a representation in regard to the temporalities of the Church, election and appointment to Church offices, and the management of Church property. (That it provides for the exercise of these rights through the Crown, is the accident of a monarchical government, and not at all essential to the PRINCIPLE involved.) On both these questions, on the other hand, a large portion of the Irish population take the negative; they deny to a National Church the right and liberty of independent government; they deny to the people the right and liberty of a vote in administering the temporalities of the Church; and in the generous but misguided spirit of religious enthusiasm, they renounce the independence of their own Church, in spiritual and temporal concerns, and refer all, the election and appointment to Church offices, the adjudication of ecclesiastical causes, the management of ecclesiastical property, either directly or in the way of ultimate appeal and revision, to the Court of Rome. That other collateral causes are mixed up with these, we are not disposed to deny; but these we affirm to be the fountain of all the grievances of the Irish people; grievances which can never be redressed, until they have the soul to perceive and assert the independence of their National Church on the Papal See. Papal bondage is the standing barrier that keeps the Irish people from civil freedom and political prosperity. Let them retain all the sublime doctrines and imposing solemnities of their Church, and only call upon their bishops to assert *their* rights to independent jurisdiction, and vindicate the rights and liberties of their National Church from the usurpations of the Papal See, and England and Ireland are thenceforward and forever friends and brethren, united in the holiest and most indissoluble ties. Such a consummation—and the generous sons of Ireland, despite of an intriguing and selfish priesthood, will yet learn this fact—would give the liveliest joy to thousands and tens of thousands in England of as ardent Catholics as themselves, who yearn to be united with them in the bonds of one Holy and Catholic Faith, one Holy and Catholic Worship, but who never will and never can crouch beneath that yoke of Papal Supremacy to which the Romanist Irish bishops cling for strength and support. With these views we are free to confess, that as "the friends of Liberty and Humanity," *our* sympathies, on this profound and absorbing question, are with the United Government of Great Britain and Ireland, and not with the agitators of Repeal; and moreover, that we consider every man who gives his ten dollars, or his ten cents, in the ostensible cause of Repeal, to be but paying, only under another name, and with inferior motives, the old tax of Peter Pence for the aggrandizement of the See of Rome.

* The two final clauses of the Baptismal creed of the Roman Church are as follows:

"I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and General Councils, and particularly by the Holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

"I, N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no man can be saved: and I promise, vow and swear most constantly to retain and profess the same entire and inviolate, and, as far as lies in me, to cause it to be retained and taught, and preached by my subjects, and those of whom I have the charge, by God's assistance, to the end of my life. So help me God and the Holy Gospels!"

Probably not one man in a million who considers himself bound by this creed knows the half of what it is which it prescribes to be *necessary to salvation*, and very few therefore would be safe in denying that it includes among other things a recognition of the right of the Pope and his subordinate bishops to temporal jurisdiction.—Among several declarations to this effect by the Council of Trent which were assigned by the Gallican Church as reasons against the reception of its decrees—while they allowed its proper definitions of faith—is the following. It is an extract from Sess. XXV., cap. xix., on Duelling:

"The emperor, kings, dukes, princes, marquises, counts, and all other temporal lords, who shall grant a place in their territories for a duel between Christians, shall thereupon be excommunicated, and understood to be deprived of the jurisdiction and government of the state, castle, or place in or at which they permitted the duel to be fought," &c.

The chapter proceeds to define the punishment of duellists to be not only spiritual censure and want of Christian burial, but also the confiscation of goods.

DR. JARVIS'S SERMONS ON PROPHECY, we are happy to say, are in press. BERNARD LESLIE will be published next Tuesday. See Mr. Sparks's advertisement in another column, whose efforts, we trust, will meet with the encouragement they so much deserve.

TRACT SOCIETY—See its appeal on our last page.

THE TYPES, in our leading editorial of last week, by putting "sustaining" for "sustained," and a few other errors, did us less than their usual justice; which is seldom exact.

THREE LETTERS ADDRESSED TO BISHOP CHASE, *in the matter of the present indebtedness of* KENYON COLLEGE, *introduced by a Letter from Bishop Chase to Bishop M'Ilvaine. By Rev.* SAMUEL CHASE. Peoria: Wm. H. & S. G. Butler, Printers. 1843.

These Letters are designed to vindicate Bishop Chase from certain alleged aspersions contained in the Address of Bishop M'Ilvaine to the Ohio Convention, and his more recent communications to the Episcopal Recorder and the Churchman, touching the present financial embarrassments of Kenyon College. The Letters are well and clearly written, though the editor feels bound to withhold an expression of opinion respecting the soundness of their conclusions, at least until he has submitted them to the judgment of some person better versed than himself in the mysteries of finance. The points which Mr. Chase conceives that he has irrefutably established are the following:—

"1. That in 1830, the year before you resigned, the institution could, without sacrifice or sale of real estate, have paid all its debts in twelve months, had it ceased building.

2. That in 1831, the year you resigned, the resources of the institution (including the first sale of lands) were such that it might have met all its liabilities in 1832–3, had not their rightful assets been perverted to other purposes by those who succeeded you.

3. That Bishop M'Ilvaine, in the calculations of excesses of disbursements, has left out of the account $15,000 of receipts from land sales, which if brought in would have precluded any debts incurred by you being brought forward as part of present indebtedness.

4. That all debts incurred by you in behalf of the institution have been liquidated by resources created by yourself—resources whose avails do not appear to have been otherwise expended."

It gives us much pleasure to add the concluding sentence of the last letter, and to appeal to it as a reason why the friends of Kenyon College, (and of the Church in the West,) should not relax their exertions in its behalf, in consequence of the difference (which it seems to us may yet be satisfactorily adjusted) between the former and the present bishop of Ohio. The letter, it will be observed, is addressed to Bishop Chase:—

"I will only add that I know well, from your repeated declarations to me, that if the assertion that you left the institution $20,000 in debt, had received such qualifications as would bring distinctly into view the fact that you also left the institution in possession of resources, which have become available, amply sufficient to liquidate the debt; and that consequently, so far as the debts of 1831 related to you, they did not enter into the present indebtedness; no one would have stepped forward more promptly in aid of the present difficulties than yourself. Not only would you have relinquished sums now justly your due, but put forth all your energies, whether of body or mind."

CAPITAL PUNISHMENT.—In the House of Representatives of Connecticut on Monday, the Bill to abolish capital punishment was rejected, by the powerful vote of 122 to 50.

For the Churchman.

The Fifteenth Annual Convention of the diocese of Tennessee assembled in Calvary Church, Memphis, on Wednesday, the 10th of May. Morning Prayer was read by the Rev. Mr. Alston, rector of that church, assisted in the Lessons by the Rev. Mr. Wheat, rector of Christ Church, Nashville; and the sermon preached by the Rev. Mr. Cressey, rector of Trinity Church, Clarksville, from the 11th verse of the Epistle of St. Jude. Besides the abovenamed clergymen and the Rt. Rev. Bishop Otey, there were present the Rev. Dr. Stevens, the Rev. Messrs. Litton, Patterson, and Fackler, of the diocese of Tennessee; the Rev. Dr. Page, and the Rev. Messrs. Matthews and Merrill, of Mississippi; and the Rev. Mr. Thayer, of Michigan.

The usual business of the Convention occupied a portion of each day until Sunday, with divine service and preaching morning and evening. The bishop held confirmation, and administered that solemn rite to nineteen persons belonging to Calvary Church.

On Sunday morning, the Rev. Mr. Merrill, of Mississippi, was admitted to the holy order of Priesthood; the Rev. Dr. Page preaching the sermon and presenting the candidate; and the sacrament of the Eucharist was administered to about two hundred persons.

Among the business acts of the Convention was the making provision, through an annual collection in each parish, for the relief of aged and infirm clergymen, and the widows and orphans of such as die in the service of the Church in the diocese. An effort is also to be made for raising a permanent fund for the support of the Episcopate, by a similar collection, and with the hope that it will be increased by the liberality of individuals, and by testamentary bequests. These are objects of great interest and importance to the diocesan.

The following elections were made for the ensuing diocesan year:—

The Rev. J. T. Wheat, Secretary.

The Rev. Messrs. Wheat and Cressey, and Messrs. F. B. Fogg and Dr. J. Shelby, Standing Committee.

The Rev. Messrs. Wheat, Alston, Cressey, and Patterson; and Messrs. I. U. Frazer, J. P. Trezevant, A. O. Harris, and F. B. Fogg, delegates to General Convention.

TO CORRESPONDENTS.

"Abdiel," we think, had better not be published; "Herbert" is received; "Virginia" is in type, but unavoidably deferred.

The Rev. Aldert Smedes having removed from this Diocese to that of North Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Samuel Sherwell, Deacon, late of this Diocese, has, in like manner, had his canonical residence transferred to the missionary jurisdiction of the Right Reverend Jackson Kemper, D. D.

The Rev. Philip E. Milledoler, M. D., having removed into this Diocese from that of New Jersey, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and been chosen Rector of St. Paul's Church, Poughkeepsie, Dutchess County.

The Rev. William Adams has, in like manner, removed into this Diocese from Bishop Kemper's jurisdiction.

The Rev. D. McManus, having removed from Richmond, N. Y., to Little Rock, Arkansas, requests that letters and papers for him may be directed accordingly.

INTELLIGENCE.

The new Tabernacle erected in the rear of Temple Place, Boston, by some of the seceders from the Millerites who worship at the Tabernacle in Howard street, will be consecrated on Sunday next.

From the Spirit of Missions.

The Syrian Mission.—At the late special meeting of the Board of Missions, it was stated in the Report of the Foreign Committee, that, "urged by the strong expression of confidence in the work, declared by the Board in June last, and in view of its injunction to promote the enlargement of our foreign operations, the Committee soon after encouraged two gentlemen, having in view the mission to Mesopotamia, to make their personal arrangements, with a view to future appointment; and a third application for an early appointment to the same mission is now before the Committee."

Of these gentlemen, one of the first two named withdrew his application. The other, Rev. S. A. Taylor, and the third, Rev. J. W. Miles, received their appointment at the last meeting of the Foreign Committee, conditionally, as follows:

"*Resolved*, That on the receipt of the proper testimonial from his diocesan, the Rev. Samuel A. Taylor, resident in the diocese of Maryland, be appointed by this Committee a missionary to the Syrian Church, in Mesopotamia, and that he be authorized to make arrangements for his departure, whenever the requisite means, independent of the usual current receipts, are provided for his support."

[Intimation was given to the Committee, that means for the support of Mr. Taylor would be provided at the north.]

"Whereas assurance is given to this Committee by the Rev. J. W. Miles, of Cheraw, S.C., that the requisite amount of pecuniary means for his permanent support as a missionary to the Syrian Church, in Mesopotamia, will be provided in the diocese of South Carolina: therefore,

Resolved, That on the receipt of the requisite testimonial from his diocesan, the Rev. J. W. Miles be appointed by this Committee a missionary to the Syrian Church, in Mesopotamia, it being understood that the means provided for the support of the Rev. Mr. Miles are independent of the usual current receipts."

DIOCESE OF MASSACHUSETTS.

Ordination.—At an ordination held in Trinity Church, in this city, on Wednesday, June 7, the Bishop of the Diocese admitted Mr. Reuben E. Taylor, of the Diocese of Maine, and late a minister of the Presbyterian denomination, to the holy order of deacons. Morning prayer was read by the Rev. Mr. Watson, assistant minister of Trinity Church, who also presented the candidate, and preached the sermon.

Sunday after Ascension Day, May 28, in Christ Church, Boston, the bishop confirmed 9 in the evening.

At a meeting of the Standing Committee of this diocese, on Whitsun-Monday, June 5, testimonials were signed in favor of Thornton W. Clapp, and William B. Corbin, applying to be received as candidates for holy orders.

Bishop Eastburn's Appointments for Visitation during the month of July and August.

Thursday, July 6, Christ Church, Cambridge. Friday, 7, Cambridgeport. Fourth Sunday after Trinity, July 9, Salem; and in the evening, Marblehead. Monday, 10, Marblehead; Tuesday, 11, Newburyport. Wednesday, 12, Amesbury. Thursday, 13, Andover. Friday, 14, do. Fifth Sunday after Trinity, July 16, morning, Chelsea; evening, South Boston. Monday, 17, Quincy. Tuesday, 18, Hanover. Wednesday, 19, Marshfield. Thursday, 20, Bridgewater. Sixth Sunday after Trinity, July 23, New Bedford. Wednesday, 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton, Lower Falls. Monday, 31, Hopkinton. Tuesday, August 1, Wilkinsonville. Wednesday, 2, Worcester. Friday, 4, Clappville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16. Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.—*Christian Witness.*

DIOCESE OF CONNECTICUT.

Confirmations.—Bishop Brownell, in his recent visit to this city, Sunday the 28th ult., confirmed 111 persons in Trinity Church. Several of these had been members of other denominations. The same day he confirmed 12 in the enterprising little parish of Westville. This parish, in connection with Woodbridge, where a congregation has recently been gathered, now forms a cure, and is under the care of Rev. Henry Townsend. On Monday he visited Bethany, and confirmed 34.

Ordination.—At an ordination held in Christ Church, Middletown, on Whitsunday, June 4th, 1843, Henry De Koven, A. M., was admitted by the Right Rev. the Bishop of Connecticut, to the holy order of deacons. Morning prayers were read by the Rev. Henry Beers Sherman, deacon; the sermon was preached by the Rev. Dr. Jarvis, who also presented the candidate; and the communion administered by the bishop, assisted by the two officiating clergy. In the afternoon, the service was read by the Rev. Dr. Jarvis, and the sermon preached by the Rev. Mr. DeKoven, to whom the bishop had given his license.—*Church Chronicle.*

DIOCESE OF PENNSYLVANIA.

At a meeting of the Standing Committee of Pennsylvania, held on Tuesday afternoon last, 6th inst., Mr. Wm. H. Woodward, (lately a dissenting minister in England,) was recommended to the bishop to be admitted to the holy order of deacons.

Ordinations.—On Ascension Day, May 25th, in St. James' Church, Philadelphia, the Rev. William H. Bourns, deacon, was admitted to the holy order of priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Jones of the Diocese of New York; sermon by the bishop; the deacon presented by the Rev. T. J. Davis. There were present also the Rev. Mr. Morton, rector of the church, the Rev. Mr. Claxton, the Rev. Mr. Prior, and the Rev. Dr. Clay.

On Sunday, May 28th, in the Church of the Messiah, Southwark, Philadelphia, the Rev. Azariah Prior, deacon, was admitted to the holy order of priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Good; sermon by the bishop; the deacon presented by the Rev. Dr. Clay. The bishop administered the communion to the clergy; and the Rev. Mr. Prior, rector of the church, assisted by the Rev. T. J. Davis, to the laity.

The Rev. Samuel W. Hallowell has taken letters of dismission from this diocese to that of New Jersey.

Also, the Rev. Louis Jansen, to that of Tennessee.

Chapel for Seamen.—An adjourned meeting of the clergy and laity of the Protestant Episcopal Churches of this city, was held in the Lecture Room of St. Paul's Church, on Monday evening, 29th ult. A report was received from the Committee appointed at the former meeting, recommending the establishment on shore of a sacred edifice, to be called, the *Chapel of the Redemption.* A further meeting was appointed to be held in the same place on Wednesday evening, 7th inst., when it was expected that each of the churches in Philadelphia would be represented by a delegate, to adopt a charter for the proposed Mariner's Chapel. Committees, consisting of the rector and one layman from each of said churches, were also appointed, to ascertain what aid can be rendered by their respective vestries or congregations.—*Banner of the Cross.*

DIOCESE OF DELAWARE.

Bishop Lee has recently held the following confirmations in his diocese:—on the fourth Sunday after Easter, (May 14,) in Trinity Church, Wilmington, 18 persons; on the fifth Sunday after Easter, (May 21,) in St. Andrew's Church, Wilmington, 16 persons; same day, in St. James' Church, Staunton, 4 persons; and on Whitsunday, (June 4,) in St. Ann's Church, Middletown, 2 persons.

On the Sunday after Ascension, (May 28,) the bishop consecrated St. Luke's Church, Seaford, Sussex county, and ordained Mr. John Long to the holy order of deacons.—*Ib.*

DIOCESE OF MICHIGAN.

Confirmations.—Bishop McCoskry has recently held the following confirmations in his diocese:—April 24, in St. Luke's, Ypsilanti, 8 persons; 25th, in St. Patrick's, Clinton, 2; 26th, in St. Peter's, Tecumseh, 17; 27th, at Springville, 13; 30th, in Trinity, Marshall, 16; at Battle Creek, 7; May 3d, in St. James', Ionia, 4; 6th, in St. Mark's, Grand Rapids, 9; 9th, at Griswold, 16; 11th, in St. Luke's, Kalamazoo, 8; 12th, in White Pigeon, 4; 15th, at Mottville, 1; 18th, in St. Paul's, Jackson, 6; 24th, in St. James', Dexter, 3. Total, 114. (Thirteen parishes yet to be visited.)—*Banner of the Cross.*

Extract from Rt. Rev. Bishop McCoskry's letter to the Editor of the Banner of the Cross.

"I rode every day for 28 days, travelled 600 miles, and preached nearly every evening; and yet I have about thirteen parishes to visit. I have never known my diocese in so prosperous a condition. Wherever I went and preached, the churches and school houses were crowded. We want seven or eight more missionaries immediately. What will be done? The sum allotted to the diocese, $3000, has been exhausted. Will not some of the churches in Philadelpnia support each a missionary? I do assure you, there is not a brighter spot in this country for missionary effort, than Michigan. And especially so *now.* The attacks on the Church have greatly strengthened us. TWO THIRDS OF THOSE I CONFIRMED IN MY VISITATION WERE FROM THE RANKS OF DISSENT. Besides, these attacks have led the members of the Church to a renewed examination of her claims, and have thus enabled them to 'contend more earnestly for the faith once delivered to the saints.' Our Convention was truly delightful. There was but one heart and will among us. The subject of Missions was prominently and earnestly brought before the Convention, and I hope we will be able to make some return for the kind care the Church has so long extended over us. Still we need *now*, more than ever, that care. The deepest anxiety is every where manifest in reference to the Church, and earnest inquiries made as to her principles and government. We want tracts on these subjects, by the thousands. Will you please thank the Managers of the Bishop White Prayer Book Society, and also of the Female Society, for their kind present of Prayer Books, sent last fall? They are all gone. I would have done so long before this, but was waiting to do so in a more *substantial* manner. I hope to do so yet. Can you procure for us 500 copies more? We will try and pay as much as possible."

DIOCESE OF VIRGINIA.

Confirmation.—On Sunday, the 21st ult., at the morning service, at 6 o'clock, in the Monumental Church, Richmond, Bishop Meade administered this sacred rite to 29 persons, members of that congregation and visitors in attendance on the Convention.

Ordination.—In St. James' Church, Richmond, on Sunday, the 21st ult., Messrs. George Packard, M. D., John K. Noel, and Leonidas L. Smith, late a minister of the Presbyterian denomination, were admitted to the order of deacons by Bishop Meade. Morning prayer was conducted by the Rev. John Grammer, rector of Antrim parish, Halifax county, and the sermon preached by the Rev. James Milnor, D. D., rector of St. George's Church, New York city. Bishop Johns was present, and assisted in the performance of a portion of the ordination service.

Standing Committee of the Diocese of Virginia for the present year.—Rev. E. R. Lippitt, Rev. C. B. Dana, Rev. W. Sparrow, D. D.; John Hooff, Orlando Fairfax, M. D.

Officers of the Domestic Missionary Society, who also constitute the Executive Committee: Rt. Rev. Wm. Meade, D. D., Rt. Rev. John Johns, D. D., Rev. Dr. Empie, Rev. Dr. Cobbs, Rev. Wm. Norwood. Rev. George Woodbridge, Secretary. Mr. Wm. Williams, Treasurer.—*Southern Churchman.*

Edmund I. Lee.—The painful duty is devolved on us of announcing the death of this distinguished layman of the Episcopal Church in Virginia. It occurred at his late residence in this place, (Richmond,) on the 30th ult., after a protracted and painful sickness, borne with exemplary patience and resignation to the Divine will.—*Southern Churchman.*

DIOCESE OF NORTH CAROLINA.

Clerical Changes.—The Rev. Robert B. Drane has resigned the rectorship of St. James' Church, Wilmington, N. C., and accepted the Presidency of Shelby College, Kentucky, to which place he will shortly remove. We sincerely trust that the interesting parish thus vacated, (the largest and most important in the diocese,) will soon be supplied with an able and faithful pastor.

The Rev. Danl. G. Tomlinson, on account of ill health, has resigned the rectorship of Christ Church, Trumbull, Conn.

Ordinations.—On Sunday morning, 7th ult., in St. Paul's Church, Edenton, N. C., Mr. Sterling Yancey McMasters was admitted to the holy order of deacons by Bishop Ives.—*Banner of the Cross.*

From the London Ecclesiastical Gazette.

HOUSE OF COMMONS,
Wednesday, May 3.

MARRIAGES AND DIVORCES.

Mr. Elphinstone moved the order of the day for the second reading of the Marriages and Divorces Bill.

Dr. Nicholl wished to know on what grounds the hon. and learned gentleman was anxious to pass the second reading of the bill?

Mr. Elphinstone, after having stated some details, showing the great expense and delay of the present system, said he proposed by his bill to bring all matters relating to marriage under the jurisdiction of a competent court, which should have power to grant divorces, *a vinculo matrimonii*, on proof of adultery. This latter point, however, he was disposed to leave as an open question; and if the right hon. Judge Advocate-General had any objections to the clauses relating to that part of the subject, he could state them in committee. He (Mr. Elphinstone) contented himself at present with moving the second reading of the bill.

Mr. Ewart seconded the motion, thinking it absolutely necessary that there should be a departure from the present system, which, by the enormous expenses it entailed, rendered divorce inaccessible to all but persons of wealth.

Dr. Nicholl said the present bill was opposed to the report of the Ecclesiastical Commissioners, and also differed from every other that had been brought in on the subject. The hon. gentleman proposed to destroy at once the whole spiritual jurisdiction of the archbishops and bishops of the country. He (Dr. Nicholl) objected to placing at the sole discretion of the proposed court the power of granting divorces *a vinculo matrimonii*; and from other provisions of the bill, he considered it a crude attempt at legislation, which ought not to receive the sanction of the house. He therefore moved as an amendment, that it be read a second time that day six months.

After a few observations in reply from Mr. Elphinstone, the house divided.

The numbers were—

For the motion,	41
For the amendment,	105
Majority against the bill,	64

MARRIED,

Wednesday morning, 14th inst., by the Rev. Wm. A. Curtis, of Kingston, N. Y., Lucian Curtis and Coelia Carleton Perkins, daughter of the late Joseph Perkins, of this city.

On Wednesday, the 7th inst., at Great Neck, by the Rev. Mr. Clarke, William H. Onderdonk, of New York, and Harriet Stella, daughter of Robert W. Mott, Esq., of the former place.

At Union Hill, Va., on Thursday, the 11th ult., by the Rev. Thomas J. Castleman, the Rev. Wm. H. Kinkle, rector of Lyttleton parish, to Maria W., daughter of John C. Page, Esq., of Cumberland county, Va.

DIED,

At Newburyport, Mass., on the morning of the 27th of May, Miss Elizabeth Wyer Tracy, only daughter of Nathaniel Tracy, Esq., of Boston, aged 21 years.

In recording the death of one so lovely and so universally loved, it appears most natural to speak of the attractive character of the deceased, of her winning disposition, of her grace of manner, and beauty of person, and of the happy blending in her of decision with that chief adornment of her sex, delicate self-distrust; but to swell the tide of deep sympathy it is not necessary that her friends should be reminded of her worth, and those who knew her not would think her true portraiture eulogistic. Her end was hopeful and peaceful. Could she from her bright mansion above address her youthful friends, methinks she would bid them associate her early death with those touching lines of Mrs. Hemans.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set—but all,
Thou hast *all* seasons for thine own, oh, death!

CALENDAR.

JUNE.

18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Otsego County. Monday in Whitsun-Week, June 5th. In the District School House, for the parish of Christ Church, West Burlington, confirmed 10.

Tuesday in Whitsun-Week, June 6th. In the Methodist Meeting House, for the parish of St. John's Church, Exeter, confirmed 3.

Wednesday, June 7th. Confirmed 8 in St. Luke's Church, Monticello.

Thursday, June 8th. In Christ Church, Cooperstown, confirmed 21 in the morning, and 2 in the afternoon.

Friday, June 9th. Confirmed 6 in St. Timothy's Church, Westford.

City of Troy. Trinity Sunday and Feast of St. Barnabas the Apostle, June 11th. In the morning, confirmed at her residence a sick member of St. John's Church, and afterwards 87 in St. Paul's Church.

Rensselaer County. In the afternoon, confirmed 21 in Trinity Church, Lansingburgh.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point. 19, 20, Astoria Female Institute, Astoria.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY OF THE CITY OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 19th inst., at 7½ o'clock.

A full attendance is particularly requested.

GEORGE H. BELL, Recording Sec'y.
New York, June 17, 1843.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York, on Monday, the 26th of June, 1843, at 6 o'clock, P. M.

By order, EDWARD Y. HIGBEE, Sec'y.
New York, June 17, 1843.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday, the 21st of June, at 9 o'clock, A. M.

P. VAN PELT, Sec'y.
June 17, 1843.

CHURCH OF THE REDEMPTION,
Sixth street near Second Avenue.

The second of the discourses on the Mosaic account of the Creation as contained in the first chapter of the Book of Genesis, will be delivered on Sunday evening next, in the Church of the Redemption, by the Rev. Mr. Heyer. Service to begin at 7½ o'clock.

New York, June 17, 1843.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY OF THE P. E. CHURCH IN THE U. S.

The Annual Meeting of this Association will be held in St. Luke's Church in the City of New York, on Wednesday, the 28th day of June inst., at 7 P. M.

The Annual Sermon will be preached before the Association the same evening. Divine service to commence at 8 o'clock.

The Annual Essay will be read in the same church on Thursday, the 29th inst. Divine service to commence at 5 P. M.

A general attendance of the members is requested.

By order, W. WALTON, Rec. Sec'y.
June 17, 1843.

ST. SIMON'S CHURCH.
German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, June 17, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
June 17, 1843. 35 Murray street.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *The Pagan, the Papal, and the Infidel Anti-Christian Powers, as Symbolized in the visions of Daniel and St. John.*

N. B. To be accompanied with Illustrations.

Episcopalians generally, are respectfully invited to attend. June 17, 1843.

ACKNOWLEDGMENTS.

TRINITY CHURCH, ALBANY.

The following sums have been received for this church:

From Rt Rev B T Onderdonk, $5; Rev Dr Wm Berrian, $3; E W Laight, $5; J F Sheafe, $5; W Van Hook, $5; J D Wolfe, $5; Rev Dr J Milnor, $5; P Lorillard, jr, $5; Rev Dr J H Taylor, $5; Miss Jay, $5; Mrs Banyer, $5; Mrs J Jones, $5; Mrs E Jones, $5; Mr J Beekman, $3; Mr W H Harison, $3; Mr Isaac Gibson, $1.

The following recommendation from the Bishop of the Diocese, will explain the object of the above donations.

A small but respectable and interesting body of Episcopalians in Albany, organized as Trinity Church, are exerting themselves to secure the possession of the very neat and appropriate edifice now occupied by them. They need for this purpose aid to the amount of $500. Two of the vestry, Messrs Bateman and Stanwix, are engaged in soliciting this. Convinced that the aid thus sought is both needed and deserved, I very cordially commend the object to the patronage and encouragement of their brethren of the Church.

BENJ. T. ONDERDONK,
New York, June 4, 1843. Bishop of New York.

The undersigned will take charge of any contributions that may be made in aid of this object.

JOHN DOWDNEY, Rector of St. James' Church, New York, 22 Mott street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sums, *since acknowledgment of 31st ult.*:—

From "a friend to Diocesan Missions," $2. St George's ch, Hempstead, Rev Dr Carmichael, rector, monthly offerings, $6. St John's ch, Kingston, Rev Wm A Curtis, rector, $8 01. St John's ch, Islip, Rev D V M Johnson, rector, $10. Total amount, $26 01.

C. N. S. ROWLAND, Treasurer,
June 14, 1843. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From a lady of Ascension, $10. Rev D V M Johnson, for Prayer Books sold, $2 50. J W Smyth, annual subscription, $4. St Michael's ch, Bloomingdale, monthly offerings of May, Rev Wm Richmond, rector, $5. A communicant of St James' ch, Derby, Ct, $10. Total amount, $31 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, June 14, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 7th of June, has received the following contributions:

From Ascension ch, Fall River, Mass, for Akron, $10; do, general purposes, $1; St John's ch, Portsmouth, N H, for Bishop Chase, $30; St James' ch, New London, Con, for Painesville, $20; St Michael's ch, Litchfield, Conn, ($10 for Painesville,) $25; through J Loney, Esq, R A in Baltimore, Baltimore co, St Thomas' parish, per Rev W Austen, $40; Talbot co, Miss Tilghman, $2 50; King and Queen parish, Rev Mr Berry, $8; St John's ch, Rev Mr Van Dusen, half, $9 48; All Saints' parish, Calvert co, half, $3 50; Christ ch, Washington, D C, $28 20; do, for Jubilee College, $10; Baltimore co, Sherwood parish, half, $20; do, and St John's, $21 03; St Mark's and St Matthew's parishes, per Rev Mr Pinckney, $30 50; St Mary's and St Stephen's, half, $2 14; Springfield parish, half, $3 25; Salisbury ch, Quin coll, half, $1 85; Emmanuel parish, Alleghany co, half, $13 86; Christ ch, Mt Savage, half, $1 50; Cumberland Valley ch, half, $0 50; Coventry parish, half, $3 50; St John's parish, Prince George and Charles cos, half, $7 50; William and Mary parish, per Rev Mr Davis, half, $10; St Bartholomew's parish, Montgomery co, half, $9 56; Prince George parish, Montgomery co, half, $4 86—$250 23. St Peter's, Quin coll, Columbia, Tenn, $22; St Paul's ch, Louisville, Ky, per Rev W Jackson, half, $11; ch at Wellington, N J, $1 33; through L P Maury, Esq, R A, Louisville, Ky, from St Paul's, Millpoint, half, $2 37; Christ ch, Columbus, half, $1 53; St Matthew's ch, Jefferson co, half, $2 50—$6 40. Emmanuel ch, La Grange, Tenn, per Rev S C Lytton, $10 50; a lady of St Paul's ch, Pendleton, S C, $20; through D Ravenel, Esq, R A, Charleston, S C, offerings of St Stephen's and Upper St John's, per Rev Mr Dehon, $16; Prince William parish, per Rev Stephen Elliott, $40—$56. Total, $463 46.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
June 14, 1843. 139 Broadway, New York.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, New Rochelle, Rev T W Coit, D D, rector, $25. A lady of St Paul's ch, Pendleton, S C, $5. St John's ch, Troy, Rev Richard Cox, rector, $12 77. J W Smyth, subscription, $2. James H Ray, donation, $1. Miss E W Shelton, to constitute the Rev Wm B Ashley a life member, $10. Total amount, $55 77.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, June 14, 1843.

ST. SIMON'S CHURCH.

The Treasurer of the German Episcopal Sunday School Association gratefully acknowledges the receipt of the following sums:

By Mr Cook—from Rev Dr Berrian, $5; J Van Nostrand, Esq, $5; cash, $5; cash, $2; cash, $2; cash, $1; Rev Mr Balch, $1; J Cooper, $1; Mrs Gross, $1; Mr J W Coe, $1; A J Baning, $1. Total, $25.

JOHN A. VAN BLARCOM, Treasurer,
June 14, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 7th inst:

From Grace ch, New York, per Rev Dr Taylor, for Texas and Africa, $100; St Michael's ch, Litchfield, Ct, per Dr Beckwith, treasurer, half, $25; a lady, a member of Trinity ch, New Rochelle, for China, $5; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, half, $11; St George's ch, Hempstead, L I, monthly offerings, $3; S W Paine and lady, Troy, Bradford co, Pa, proceeds of a firkin of butter, $10; a member of St Paul's ch, Baltimore, $5; Emmanuel ch, La Grange, Tenn, half, $10 50; colored members of do, for Africa, $2; St Helena ch, Beaufort, S C, per J J Smith, $100; through J Loney, Esq, R A, Baltimore, for education of two African boys, $40; Miss Talman, Talbot co, Md, half, $2 50; St John's ch, Rev Mr Van Dusen, $9 47; All Saints' ch, Calvert co, half, $3 50; Christ ch, Washington, D C, for a native African in Mr Payne's school, $20; African missions, $20; Greek children, $12; foreign missions generally, $25; Sherwood parish, Baltimore co, half, $20; Sherwood and St John's parish, $10 52; St Mark's and St Matthew's, Rev Mr Pinkney, $16; general, $14 50; St Mary's and St Stephen's, half, $2 14; Spring Hill, Charles co, half, $3 25; Salisbury ch, half, $1 85; Alleghany co, half, $13 86; Christ ch, Mt Savage, half, $1 50; Cumberland Valley, half, $0 50; Mount Zion parish, half, $5 50; Miss Swearingen, for Greece, $5; Coventry parish, Prince George and Charles cos, half, $7 50; William and Mary parish, half, $10; St Bartholomew's parish, $9 56; Montgomery co, from George parish, half, $4 86—$262 51. Ladies' Missionary Association of Trinity ch, Newtown, Ct, $30; St Peter's ch, Charleston, S C, in full for pledge for $1000 per annum, for support of Rev Dr Boone, China, per Rev W H Barnwell, rector, $100. Total, $664 01.

F. S. WINSTON,
New York, June 14, 1843. Acting Treasurer.

BERNARD LESLIE.
J. A. SPARKS,
109 Nassau street,

WILL publish on Tuesday next the above valuable work, by the Rev. Mr. Gresley. 12mo, pp. 268. June 17.

REV. DR. JARVIS'S SERMONS.
J. A. SPARKS,
109 Nassau street,

HAS in press and will shortly publish, Two Sermons, by the Rev. Dr. Jarvis:—The first on prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

June 17.

TWO Young Ladies of Boston, who can furnish the most unexceptionable references, wish to obtain situations as Teachers. They will instruct in all the higher English branches, the Latin and French Languages, Music on the Organ and Piano Forte, with Drawing and Painting. For address, apply, postage paid, to the publisher of this paper.

June 17—3t$

POUGHKEEPSIE COLLEGIATE SCHOOL.
A CARD.

THE undersigned, who have long been familiar with the superior advantages which the Poughkeepsie Collegiate School possessed for the education of Boys, are much gratified in being able to make known to the clergy and other of our communion, the important arrangement which Mr. Bartlett, the Principal, has recently made, for the purpose of securing to his Episcopal pupils regular and thorough instruction in the doctrines, discipline and worship of the Church.

To accomplish this result in a manner which, it is believed, will at once commend itself to the favorable regard of all Episcopal parents, the Rev. PHILIP E. MILLEDOLER, M. D., rector of St. Paul's Church in this village—the church which is much the nearest to the school—has consented to reside in the family of Mr. Bartlett, and to become the religious instructor of all the pupils, who, for that purpose, may be committed to his care. In executing the duties of his appointment, the school will be opened in the morning by Dr. Milledoler with the services of our Liturgy, and the Episcopal boys will be catechised by him regularly and openly in the church. We think, moreover, that new interest and importance will be given to this arrangement, when we add, that, previous to entering into holy orders, Dr. Milledoler was a physician in practice twelve years in the city of New York, and that he will give to the school the benefit of his medical supervision and advice.

In every point of view, therefore, and especially wherever the high character of Dr. Milledoler is known and appreciated, it cannot be doubted that his connection with this institution will increase its claims to public confidence, and in a particular manner, recommend it to the favorable notice of the Episcopal Church. It ought perhaps to be known, that from the opening of the school in 1836, to the present time, a large proportion, and as we have been informed, more than half of the pupils have been, and are the sons of Episcopal parents; and the arrangement, of which we are now speaking, is to be regarded as another evidence of the determination of Mr. Bartlett, to make the school among the very best for training up youth in the way they should go, which the country affords.

JOHN REED, D. D.,
Rector of Christ Church, Poughkeepsie, N. Y.
HOMER WHEATON,
Assistant Minister of the same Church.
JAMES EMOTT,
HUBERT VAN WAGENEN,
Wardens of the same.

PARTICULAR INFORMATION.

The year is divided into two terms of 23 weeks each, and two vacations of three weeks each. Pupils entering after the commencement, and before the middle of a quarter, are charged for the whole quarter. *It is expected that no parent or guardian will remove a pupil from the school without giving the Principal sixty days previous notice.*

The Winter Term commences on the first Wednesday in November. The Summer Term on the first Wednesday in May.

Pupils are not received for any time less than one term.

Annual expense per scholar is $230, payable quarterly *in advance.* This sum includes all charges for Board and Tuition, Books, Stationery, Bed and Bedding, Washing, Room, Fuel, Light, &c.

☞ The Banner of the Cross, Philadelphia, and Gospel Messenger, Utica, will insert the above three times, and send bills to this office for collection.

June, 1843.

WILL BE PUBLISHED IN A FEW DAYS,

BEAVAN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D.

This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the Morning and Evening Service. The series will be under the editorial charge of Dr. Anthon. The retail price will not exceed 75 cents per dozen.

N. B. Any of the clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work *gratis* for examination, by addressing the publishers free of postage. Postmasters are authorized by law to make such requests, *free of expense.*

D. APPLETON & CO.
Publishers, New York.
GEO. S. APPLETON,
June 17—2t. Philadelphia.

PATRICK, LOWTH AND WHITBY,

A CRITICAL Commentary and Paraphrase on the Old and New Testament and the Apocrypha, by *Patrick, Lowth, Arnald, Whitby*, and *Lowman.* A new edition, with the *Text printed at large*, in 4 vols. (London edition.) For sale, price $25.

J. A. SPARKS,
Churchman's Bookstore,
June 17. 109 Nassau street.

EPISCOPAL BOOK ESTABLISHMENT.
D. APPLETON & CO.,
200 Broadway, New York,

RESPECTFULLY invite the attention of the Clergy, Students, and Laity, to their choice stock of English Theology, including Modern editions of the Standard Divines of the 16th, 17th, and 18th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works, 8vols. 8vo; Dr. Isaac Barrow's do. do. 8 vols 8vo.; do. do. cheap edition, 2 vols. 8vo; Dr. Edward Burton's do. do. 5 vols 8vo; Bishop Butler's do. do. 1 vol. 8vo.; Richard Baxter's Practical Works, with Int. Essay, 4 vols. imp. 8vo.; Comber's Works, 2 vols. 8vo.; Archbishop Cranmer's Works, 4 vols. 8vo.; Dr. Fuller's Works, 8 vols. 8vo.; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.; Dr. John Donne's Works, 6 vols. 8vo., Bishop Horne's Works, 4 vols. 8vo.; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo.; Dr. Hale on the Liturgy, 4 vols 8vo.; Rev. W. Jones of Nayland, Complete Works, 6 vols. 8vo.; Rev. Charles Leslie's do. do. 7 vols 8vo.; Archbishop Leighton's Complete Works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo; Archbishop Sharpe's complete works, 5 vols 8vo.; Bishop Sanderson's Sermons, complete, 2 vols. 8vo.; Dr. John Scott's complete works, 6 vols. 8vo.; Dr. South's Sermons, new edition, 5 vols. 8vo.; Archbishop Tillotson's do. do. 10 vols. 8vo.; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1v. 8vo.; Bishop Warburton's Complete Works, 13vols. 8 vo.; Wall's History of Infant Baptism, 4 vols. 8vo

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the text at large. A new edition, at one half the original cost. 4 vols. large 8vo.

Matthew Poole's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris edition of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia, Grec. et Lat. complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications of Oxford and London.

All the above works likewise for sale at the New Episcopal Bookstore of

GEO. S. APPLETON,
148 Chesnut street, Philadelphia.
June 17.

JUST PUBLISHED,
NO. VI. OF THE
ILLUSTRATED BOOK OF COMMON PRAYER,
EDITED BY REV. J. M. WAINWRIGHT, D. D.

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References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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April 29.

POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"OUR TRESPASSES."

Tell me therefore which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. Luke vii. 42-43.

LII.

No longer may the dark-blue heavens weep:
See! from her canopy of sleep,
Appears the morn!
Wrapt in the robes of Nature's loveliness—
She from her wing, in fragrance through the air,
Shakes the gems of early dew!
Thus beautiful when Life is new,
Its HOPE is born—
Clad in a raiment of celestial hue,
Climbing the clouds—like Iris with her bow:
Or rising like a Venus from the seas!
Its purest pearls in brightness stringing—
Its artless thoughts like bubbles winging!
Unruffled by the hand of care,
Untainted by the breath of wo!—
* * * * * *
Like azure Naiads when they leap
From their grottoes dark and deep—
Its gushing joys partake of heaven—
Its tearful griefs are wildly given,
Like their tresses, to the breeze!

LIII.

Ere Time has marr'd the peaceful breast;
Or sin has thrown its shadows there;—
Ere Innocence hast left the dancing eye:
Or Disappointment dim'd its loveliness:
How calm—how bright—
Like lingering Light,
Which even throws
On alpine brows—
Is childhood's rest!
Is childhood's prayer!
And Heaven stoops to see—
And smiles to bless
Her native peace,
Reflected in Earth's purity!

LIV.

But oh! that Hope, and Resignation blest,
Womb'd in the sepulchre of sadness—
Which pierced with many throes—
Imprison'd and imperil'd,
Through victory trod
To Honor and to Rest!
That glory which,
Amidst the warfare of the World,
Hath stood unshaken by its madness—
And banded round the standard of its faith,
Is heir to an inheritance more rich—
Standing above the power of Death,
The conqueror of a thousand foes—
The soldier of a GOD!

LV.

Though strength may fail, and sight may dim—
Though Faith falls on the battle-field—
Immortal Love can never yield!
And while our GOD-sprung Saviour reigns,
Our Hope can never all expire:
Whose Mercy rends the strongest chains,
And wakes the softest lyre!
* * * * *
What fear shall then
Assail his chosen men,
Wearing the shield
That breasts the cherubim?

APPEAL OF THE PROTESTANT EPISCOPAL TRACT SOCIETY,

Founded in 1810, under the sanction of the Bishop of the Diocese of New York, and always conducted under similar sanction and supervision.

In sending this bundle of its Tracts, the Society would therewith send out also its appeal to the Church and Churchmen. It asks for those contributions, without which its Institution, under ecclesiastical authority, is but in name, and its usefulness to the Church proportionably limited. Thus far it has for thirty-three years gone on mainly upon what may be termed its domestic and self-originating funds. Rapidly enlarging demands for its Tracts now, however, calls for a larger expenditure, and consequently for wider resources. Yielding to the Church's louder call, which not only as the Church's Agents, but as Christians, the Society felt they had no right to deny, lest haply they might be found to have fought even against God, a debt has this year accumulated against the Treasury of rising eight hundred dollars. This debt is now to be paid off, and free means further provided for fresh and enlarged efforts. On this special ground the appeal is now put forth.

The claims of the Society upon the Church are such as no reflecting Churchman can resist. It is entitled to the Church's confidence and support:

1st. *As being one of the oldest of the Church Institutions,* and as such entitled to at least an equal share of the Church's love, confidence, and bounty.

2d. *As one of the most needful.* The Church Tract often goes where the clergyman cannot go, and says what without offence he may not say. It takes the place of the preacher with those who will not or cannot come to hear him —visits his flock when he is sick, absent, or busy —is always at hand to aid the honest inquirer, and may oftentimes to the thoughtless or unwilling speak that "word in season" which opens the heart to penitence and prayer.

3d. *For the singular economy with which the Society has managed the trust reposed in it.* It is a charity in a great degree self-supporting: more than one third of its Tracts are annually sold, and thus while doing equal, or rather, perhaps, greater good than if gratuitously distributed, replenish beside the fountain of benevolence whence they flow. Of the amount received last year into the Treasury, more than one half arose from such sales, or in other words, was *the produce of the Society's own voluntary industry.*

4th. *From the rapidly increasing call that is made for the Tracts of the Society,* and the *daily accumulating proofs of their usefulness.* If God be thus opening the way, shall Churchmen, we ask, refuse to walk in it? This were indeed an awful responsibility.

5th. *On the score of what the Society has already done, and is now doing.* Its last year's distribution of Tracts amounted to two million, seven hundred and sixty-nine thousand, two hundred and eighty-five pages.

The total quantity printed by the Society to the 1st of October last, was thirty-four millions, seven hundred and sixty-seven thousand, and sixty pages.

The quantity this year will exceed any preceding year.

Lastly, *The Society would urge their present claims from the past comparative neglect of them by the Church.* Is it known, or will it be believed by the Church at large, that for a Church Society whose labors are co-extensive with the Church, but seventy-five out of its eleven hundred parishes last year made contribution to it, remitting but one hundred and forty-three dollars from eighteen dioceses within the year, the Society, during the same time, distributing gratuitously through the hands of the clergy and laity in all parts of the Union, Tracts amounting to over a million of pages!! Let Churchmen but reflect on these facts, and then do their duty by their own Church Institutions.

By order of the Committee of selection,
JOHN MCVICKAR, Chairman.

Easter Day, 1843.

ADDRESS

ON THE DAILY WORSHIP OF GOD IN HIS SANCTUARY.

"I was glad when they said unto me, Let us go into the house of the Lord."—*Psalm* cxxii. 1.

If we consider man merely as a *created being,* gifted by an Almighty Power with the breath of life, endowed with faculties which tend to his happiness and comfort, and especially with that highest of all natural faculties, the gift of reason, which exalts him above the brute creation, and brings him nearer to the image of Divinity itself,—he is bound by every tie of gratitude to devote himself to the service of his Maker, to render his soul and body a reasonable, holy, and lively sacrifice unto Him; to present to Him the humble but heartfelt offering of praise and thanksgiving. Neither must this be one single act, but it should *unceasingly* occupy our thoughts, and *continually* influence our actions, inasmuch as this Almighty Being is not only our *Creator,* but our *Preserver* also. Our *daily* mercies are innumerable, and should call forth the *daily* declaration of thankfulness and gratitude to Him who watches with unwearied providence over our souls and bodies. The blessings of health and strength, friends and relations, food and raiment, and all the comforts we enjoy, are all from Him; but if these call for such praise and devotion, what shall we render unto Him for that greatest of all mercies, that most inestimable blessing—the gift of His dear Son, and the redemption of our souls from the endless misery which by our sins we had so justly deserved, and must have suffered, but for His intense love to us? What, I say, shall we render unto Him for this unspeakable benefit? O, surely a single moment's meditation, on the greatness of the work then wrought for us, will drive away our low and grovelling notions of the return we ought to make, the only return we *can* make, for such wondrous love, the complete devotion of ourselves to His service. First, then, let us consider this service as due from *individuals.*

Each soul and body, as conscious of the benefits *individually* received, is bound to testify *individually* his thankfulness for them: this leads us separately into our closets, to hold private communion with our Creator, Preserver, Redeemer, and Sanctifier; to praise Him for all that we have, whether for our bodies or our souls; to acknowledge His guiding providence in all our ways, His care by day, and watchfulness by night; His goodness, which has followed us each hour of our lives, even while we forgot Him; to bless Him for having cast our lot in a Christian country, for the pure light of Gospel truth and Gospel privileges. Such and much more demands our homage as individuals: but as we are cast in various positions in this world, so in each haye we a debt of gratitude to pay.

Next to a man's own soul, come the souls of those that are nearest and dearest to him, and this leads us to the worship of the *family.* Who that has at all experienced the comfort and happiness of the family circle, would neglect to meet together daily to bless the gracious Giver of all? Surely we are little deserving of such joys, if we meet not daily, however small be the number, to offer our humble tribute of praise for family blessings and family mercies.

And as the *family* is a *collection of individuals,* so is the *Church* a *collection of families.* No one will presume to say, that a lively and visible service is not due for mercies received as *individuals,* nor, again, as *families;* but are there no blessings which demand our highest praise, received by us as *members of a Church?* When we look upon the Church, as it is declared to be in the Word of God, as Christ's body, of which that glorious Being has designed to call Himself the head, which He has represented to us as His Bride, His fair one, His beloved; when we consider the blessings which she, our gracious mother, has provided for us; how she received us at our infancy into her fellowship by the holy sacrament of baptism, by which her Lord our Redeemer ordained that her appointed ministers should introduce us, as members of Christ, children of God, and inheritors of the kingdom of heaven; when we reflect upon her as alone containing the mysteries of God, of which her ministers are the stewards; that in her temples is administered the holy communion of the body and blood of her Lord, the continual remembrance of the sacrifice of the death of Christ, in which He, we doubt not, is really present, though unseen by our bodily eyes, and His body and blood verily and indeed taken and received by the faithful; when we think of the Holy Ghost called down into our hearts in the ordinances entrusted to her keeping and administration; when we reflect, I say, on all these blessings belonging to us, as members of the holy Catholic Church, is there nothing to demand our highest praise and thankfulness? or, rather, is it possible to render too much or too devoted a service to Him who has permitted us to partake of such high and holy privileges? But we have been considering as yet only the sacrifice of *praise,* as due to our God, as individuals, as members of families, and as members of the Church. This alone calls for a continued and unceasing worship in the closet, around the domestic altar, and in the house of God; but, frail creatures as we are, and standing in need of continual support, as depending hourly on the great Being who made us, for life, and breath, and all things; as desiring daily the pardon of our manifold sins and iniquities, and the declaration of God's forgiveness to those who truly repent; as needing unceasingly the aid and comfort of His Holy Spirit, we must come *daily* to the throne of grace in each of the three relations we have been considering, to obtain mercy, and find grace to help in time of need. Because we go into our closets, and there *individually* pray for these things, it does not do away with the duty and necessity of meeting daily with our *families* to implore the same blessings, since our relation to God as individuals does not alter or do away with our relation to Him as members of a family; neither, in like manner, does this latter relation prevent our responsibility as *members of His Church:* so that, in each of these three relations, it is our bounden duty to present the praise which the mercies we receive in each demand, and to offer the prayers which the blessings we need in each require.

I have thus endeavored, very shortly and very imperfectly, to show you, my dear brethren, the duty of the daily worship of our heavenly Father *in the closet, around the family altar,* and *in the house of God,* according to the three positions in the world in which it has pleased God to place all or most of us; and, that no one of these services should set aside the other, but where the relation is, there should be the corresponding act of worship. It has pleased God, of late years, to revive the spirit of religion in this land, so that the wilderness is beginning to flourish and "blossom as the rose." The family altars that had so long lain desolate are gradually being raised up again; and morning and evening the sacrifice of prayer and praise is offered up by the heads of many a Christian family, who have become, like the patriarchs of old, priests in their own households; many a Joshua has arisen of late years, crying, "As for me and my house, we will serve the Lord." Nor can we sufficiently thank God for this happy rekindling of the embers which were fast dying away. But it is contrary to the nature of religion to be private and exclusive; it is like a little leaven, which, if it can be but introduced into the lump, will leaven the whole: the spark was lit in the bosoms of individuals, but it extended quickly to their families. Nor does it rest here, for the blessed influence has been spreading slowly but steadily through the Church of our land. *Daily private prayer* led to *daily family prayer,* and *daily family prayer* is leading to *daily public prayer* in the sanctuary of God. Many an Elijah (may God, of His mercy, increase the number!) has been "repairing the altar of God that was broken down;" the daily sacrifice is again being offered up; the confession of sins is again being daily made by congregations of saints in every quarter of our land: the voice of praise is again heard in "the place where God's honor dwelleth;" and prayer is again being daily made in the "house of prayer" for a blessing on our land and all therein, and for the whole Catholic Church of Christ, that all its members may "hold the truth in unity of spirit, in the bond of peace, and in righteousness of life." And may we not, my brethren, attribute to this revival of the spirit of prayer the increase of true religion in our Church, knowing that God has especially promised to give a gracious answer to whatsoever any number of us agree together in asking in His Son's name? And if this be so, what an abundant blessing might we not expect, if in every church in our land—ay, and how much more if in every church throughout the world—*daily* prayer were made for the welfare of Christ's body, that it might "dwell in unity and godly love!" Is it not the duty of every one who is a member of that body to be very earnest in fanning the flame that, by God's mercy, is being again rekindled? Is it not a fearful thing, either by thought, word, or deed, to be in any way contributing to quench that flame? Is there not a danger, in so doing, of being found "fighting against God?" May God give us all grace seriously to ponder on these things, and may He guide our judgments aright, that all things may tend to His honor and glory, and the good of ourselves, our country, and the whole Church of Christ!

I have put these considerations to you, my brethren, as responsible beings, as sensible of the debt of gratitude owing to God as the moral Governor of the universe, as the Creator of your souls and bodies, as your Preserver and continual Benefactor, and, above all, as your Redeemer and Sanctifier. I have merely stated the duty you owe as gathered from the different positions in which His providence has placed you. Two great authorities, however, there are, which I shall briefly mention, to show you that it is your duty, nay, rather that you are bound, to worship God daily in His sanctuary. The one authority taken from the Old Testament, which the introduction of the Christian dispensation by no means set aside,—the other, from the commands of the Church to which we belong. The Church of the Israelites was immediately governed by God, by whose directions public worship was performed daily, and a lamb sacrificed morning and evening. Now, it is the same God we have to worship: three or four thousand years cannot change the mind of God, in whose sight "one day is as a thousand years, and a thousand years as one day." He who is "the same yesterday, to-day, and for ever," cannot approve, nay, command, daily worship in His Church in one age, and disapprove it in another. Nor do we find that the coming upon earth of the Son of God had annulled the command; for we find our blessed Saviour continually attending at the ordinary service in the temple, and Jewish synagogues. We find the Apostles, after the ascension of their Lord, and the descent of the Holy Ghost, continued "*daily* with one accord in the *temple.*" We know that the early Church kept up the custom,—they had no authority or desire to change it; and that in branches of that Church it has been continued uninterrupted to the present day. Has, then, our own Church expressly forbidden or even been silent on the subject of a daily worship of God in His sanctuary, that we see, through the length and breadth of our land, generally speaking, God's houses closed on every day but Sunday?—that we hear not the sound of praise issuing daily from grateful hearts within their walls?—that the earnest prayer from unfeigned lips ascends not daily from their altars? No; thanks be to God, our Church is true to her duty, and has provided that all her children should be true also. She has expressly provided a form of morning and evening prayer to be used "*daily throughout the year.*" She has enjoined, (and every minister that is ordained binds himself to obey her orders,) that "all priests and deacons are to say *daily* the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word and pray with him." She has divided the Psalms of David, so that a portion being read daily, we may go through the whole every month. She has appointed the Word of God to be read daily, so that the most part of the Old Testament may be read through every year once, and the New Testament thrice. Thus has she provided for us a portion of meat, a measure of daily bread, which we do wisely to receive, and have no right to reject. As long as the laws of the Church remain unchanged, (and God forbid that the licentious hand of modern infidelity and lawlessness should ever be allowed to touch her hallowed institutions, and do away with what tends so much to His glory, and the good of His people!) however plausible may be the objections which the profane voice of worldliness would bring forward against this pious duty, the way of the ministers of the Church is most clear and plain; the laws which they have sworn to obey are as binding now as they were in the first year in which they were made. Would that they were universally carried into practice!

And now let me notice an objection which is commonly urged against fulfilling what all, if they judge conscientiously, must allow is a manifest duty; namely, that "so few will attend in God's house at His daily worship." I do, indeed, hope that such will not be the case, but that many will gladly seize the opportunity presented to them of joining in the solemn service of the sanctuary; yet should it be my sad lot to have to testify against you, that "I piped unto you, but ye have not danced; I mourned unto you, but ye have not lamented:" should it happen that many will reject this duty and this privilege, —what then? Does it become for that reason less a duty and a privilege? Is, therefore, God not to be honored in His sanctuary? is He not still to be entreated for His Church? O, surely it is the weakness of the wisdom of this world that would value a privilege by the numbers that embrace it: then might the very religion of Jesus be despised; because at the first it was rejected, and the holy Author of it persecuted and slain. No; we plead the promise of our divine Redeemer, who declared that He was present with the smallest company that met together in His name, and would answer their prayers; and forbade his ministers to faint in their labors of love, for that He is with them always, even unto the end of the world. On these promises we fully trust, knowing that He is faithful who hath promised; relying on this we look for an enlarged blessing to be poured out on our parish, on our country, and the Church of Christ at large. We do not selfishly confine our thoughts and prayers to ourselves and those immediately connected with us, but seek to increase the welfare and prosperity of the whole body by earnest and constant supplication to its Head and Lord.

But surely something must be urged by those who would wilfully absent themselves from the company of God's worshippers, who would reject this means of grace. "I have not the time for it," say some; "It is not convenient," say many. It is a painful thing to hear of *convenience* as connected with religion; it was a word unknown in the early Church. Go, witness the prophets of old suffering under the most cruel persecutions and tortures; go and study the lives of the apostles and martyrs "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," preaching the Gospel to thetr dying fellow sinners in the most trying dangers; the word "convenience" was not thought of, in their love to their perishing brethren. Or, if this be not enough, go, visit Calvary and Gethsemane: see the Son of God, who thought it not robbery to be equal with God, leaving the glory and happiness of heaven, struggling in awful agony under the burden of the sins of the whole earth; mocked and spit on by those whom He came to save, and ending a life of shame and suffering by a cruel death upon the cross. Is there the idea of "*convenience*" breathed in all this? and dare we so mock the Majesty of heaven as to presume to bring forward the low and paltry excuse that it is not "convenient" to us to render to the King of kings and Lord of lords His due? O, beware, I pray you, of provoking God's most righteous indignation by such gross mockery and daring insult! And no less painful is it to hear of "want of time" brought as a reason for not being able to attend at the daily sacrifice. "What hast thou which thou hast not received?" and is it too much to ask you to give back a small portion of what has been so freely given to you. Your life, your health, your time, all that you have, is granted to you from above. What! cannot you render back but a part of one short hour in acknowledgment that you receive all from God? would that time be lost to you in which you were praising Him for past mercies, and imploring fresh ones from Him? in which you were confessing your sins to Him, and receiving the declaration of His pardon of them? in which you were hearing the holy truths of His precious word, and obtaining fresh aids of His Holy Spirit? O, do not say you have not time, when such blessings present themselves before you. I do most firmly believe that even in temporal things you would suffer no loss from this devotion of half an hour at the beginning of the day; and in the things that belong to your everlasting peace, I need not say how rich your reward would be. It is no empty imagination, it is a sound reality: for it is founded on the word of God, that cannot lie. O that all, instead of endeavoring to find excuses for staying away from this service, may gladly welcome the opportunity of publicly worshipping their God daily; crying out in the spirit of the holy David, "I was *glad* when they said unto me, Let us go into the house of the Lord." Think what blessings have been found by those who have daily waited on God in His temple. Remember the ancient Simeon and venerable Anna, who "departed not from the temple, but served God day and night; and thus found what millions of less zealous Jews never saw—the "consolation of Israel." You may not be rich, you may not be of the mighty ones of the earth; but you may gain, by thus attending God's service, riches that never shall perish, power that the enemy shall not be able to gainsay nor resist. You may find, nay, if you come with the pious zeal and faith of Simeon and Anna, you *will* find, the consolation of Israel,—peace which the world cannot give nor take away.

But further, we are permitted to carry our eyes beyond the present, and to gaze into distant ages, when the Church militant upon earth shall have exchanged her poor imperfect worship for the song of Moses and of the Lamb, around the throne of God in heaven. And what will be the nature of her worship there? Will it be a solitary service, or the devotions of disunited bodies? No; we are assured by the word of prophecy that countless multitudes will be joining their voices; all singing the same praise, crying with one loud harmonious voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And shall this celebration of the praise of God be only occasionally; once in every seven days? No; they rest not *day and night,* saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This is the nature of the service of heaven, my dear brethren; and this, we conclude, is the highest order of worship that can be paid to the Almighty Majesty of Him who reigns there. And have we nothing to do with such a service? O yes! The Church triumphant in heaven and the Church militant here on earth are one body; all are God's saints, all are redeemed by the same Saviour; it is but the narrow stream of Jordan, the short passage of death, that divides us; "part of the host have crossed the flood, and part are crossing now;" all are members of the body of Christ; all are one with Him. How should we strive, then, to make our services resemble theirs! We believe in the "communion of saints:" how can we better hold communion with the spirits of the just made perfect, with the souls of those dear ones whom we loved while they were on earth, than by joining with them in one vast body in singing hallelujahs before the throne of God and of the Lamb? If the union of the devotions of the inhabitants of heaven forms a meet service for the Lord of Glory, where all is perfect and all is holy, may we not suppose that the same Lord will regard with favor and bless the united worship of the inhabitants of the earth; and the larger the number that join their voices in this service, the greater the unity that prevails amongst them,—the more worthy will be the offering to the throne of grace? God is essentially *one;* three persons, yet *one* God. One of the last prayers of our Redeemer while on earth was, that all His disciples should be joined in the strictest union. How can this unity be better maintained than by all meeting daily, and uniting their voices in His temple in prayer and praise to their one Lord and Master?

And here we may mention the beauty of the services of our Church, which tend so much to this unity. The same prayers are offered up in every church; at this moment millions are praying in the same words in which we have ourselves been just now praying; there is not an hour in this day, in which, in some portion of the globe, these prayers are not being presented. What an idea of unity this gives us; that however far we may be separated from friends and relatives, we may all meet in spirit, and offer up together the same prayers for a blessing on ourselves, one another, and the whole Church! And if this is a delightful thought for every Sunday, how much more for every day! The Bible no where gives us to understand that the edge of our prayers is blunted by their being often repeated; on the contrary, we are told "pray without ceasing," "ask," "seek," "knock," and this continually. We lose much of the power of our Church services by using them so seldom; the more we make use of them, the better shall we know their power, their suitableness, the sound Christian principles they are calculated to inculcate; and it adds no little to our love for our Church and her services, to remember that numbers of God's saints who are now joining in heavenly songs have prepared themselves for glory with these self-same forms of prayer and praise that we are now using. O, may we follow their steps "who through faith and patience now inherit the promises," not forgetting "the assembling of ourselves together as the manner of some is;" but may many of you, my dear brethren, be led, by God's grace moving you thereto, to assemble daily in the temple of God, to confess your sins, and seek forgiveness of them; to praise God for His mercies to you as created, preserved, redeemed, and sanctified; and to receive the daily bread of God's word, which our beloved Church has appointed for you; and if difficulties seem to arise to prevent your coming, go, sit at Jesus' feet and hear Him say, "If any man will be my disciple, let him take up his cross daily;" beware of preferring your temporal concerns to the care of your immortal souls; for "what shall it profit you, if you gain the whole world and lose your own soul?" May you rather rejoice, as true members of Christ's body, in the opportunity now given you of daily, in common with other members of the same body, worshipping the Lord God of your fathers; and each, banishing all thoughts of worldly consideration, selfishness, and convenience, say from the heart, "I was *glad* when they said unto me, Let us go into the house of the Lord." H. H.

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